

**ANCIENT BIBLE
COMMENTARIES IN
ENGLISH**

**The Glossa Ordinaria on the
Epistles of St. John**

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The Glossa Ordinaria on the Epistles of St. John

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Introduction

The Glossa Ordinaria was a study Bible/commentary that probably began development around the 12th century. It carried a great deal of authority in the Church and was used heavily by many clergy and theologians for centuries. The manuscripts of the Glossed Bible had a very beautiful layout that usually had three margins, where the Scripture text would be in the center margin of the page, and the glosses (marginal glosses) on both sides, which acted as notes or individual commentary that would explain the meaning of the Scripture passages. This would allow the reader to have in view the Scriptures that would be surrounded by explanatory comments that could be located at a simple glance on each side. Also, between the lines of the Scripture text were placed additional smaller glosses which are referred to as interlinear glosses. These glosses were usually much shorter, sometimes only a word or few, that served sometimes only to assist in paraphrasing or to smooth out the language of the Scripture, but on occasions might provide a fuller explanation. Among the copies of the manuscripts of the Glossa Ordinaria, the marginal and interlinear glosses were sometimes interchanged here and there. As time passed, and the Gloss developed, more glosses would be added.

On the following page is an example of how a typical Gloss manuscript is laid out.

et ordine retinens lucas euangelista.
post excessum beati apli pauli gre-
co sermone composuit. Incipit
epistola ad hebreos.

[illegible]

In pñs. A pñandum fuit ut n̄ sub
to ueniat horretur. s; auditus ex
portetur.

¶ Cū sit. g. pater egl. filius idē cum
eo. & cum notificans homo fuerit. ra-
dius solen.

[illegible]

multisq;
modisq;

deus loqn
patrib; in proplexis nouissime

diebus istis locutus est nobis
in fine quoniam constituit herede

Amuer for per quem fecit a se

ric. et figura substantie eius por
ta iis prout dicitur. *scilicet in rebus*

taylq omnia uerbo uirtutis li-
da mendo. sicut ne gaudet sapientia et est
^{communiter}
c. purgationem peccatorum faciens.
^{sic ut inquit}

sedet ad dexteram maiestatis in
 excelsis. Tanto inelior angelis
 sedentibus. ^{Thom.} Sedet enim
 secundum gloriam suam.

effectus quanto differentius p
illis nomen hereditauit. Cui

Scilicet unum
obtemperandum. possit
omni creatura.

(Purgam. Comonit
tunc. inge. resurionis:
Lentionis. sedet.

ſequante. dum mor-
taliſſimi non ſunt. q-
reſuſcitantur et
ſunt immortali. magis di-
ſtanti. q- ſi poſſet. n- p-
ſent. addit preſentis.

Introduction

As for the author or compiler of the Glossa Ordinaria, that is debated by scholars and in many ways continues to be somewhat of a mystery of who and how many were involved. The focus of this book is not to provide a study on the Glossa Ordinaria but to provide an English translation of it. I will leave the history of the Gloss development for other books in determining who were involved in compiling the Gloss. Dr. Lesley Smith, Ann Matter, and Alexander Andrée are three scholars of the Glossa Ordinaria, and their works are some that I am familiar with, in which I highly recommend their books and articles on the Gloss and finding their resources online.

Currently there have been some translations of some books of the Glossed Bible. Dr. Lesley Smith translated the Gloss on Ruth (*Medieval Exegesis in Translation: Commentaries on the Book of Ruth*), Alexander Andrée translated the Gloss on Lamentations (*Gilbertus Universalis: Glossa Ordinaria in Lamentationes Ieremie Prophete*), Mary Dove translated the Gloss on the Song of Songs, and Michael Scott Woodward translated the Gloss on Romans.

My dream is to see the entire Glossa Ordinaria translated into English. I have a passion for the Glossa Ordinaria because it was such an important Biblical resource for a long time in the Church, and to be nearly forgotten and so distant for people who cannot read Latin is a tragedy in my eyes. I am not motivated only to have the Gloss available in English for the student of Medieval studies for academic purposes, but I am motivated and believe that it can still serve a purpose for those who seek Biblical insights from a traditional school of thought. Until very recently, in the standpoint of total Church history, Biblical scholars were fond of consulting the comments on Scripture from the Early Church Fathers, because they held a level of authority. Therefore the Gloss is full of quotes from the Church Fathers and even later commentators. For the Glossa Ordinaria is one example of how Biblical exegesis for most of Church history has been indebted to the Early Church Fathers. One cannot read Bible commentaries from the great scholastic theologians such as St. Thomas Aquinas without realizing how important the Glossa Ordinaria was to their interpreting the Bible. There is no doubt that the Gloss was the standard Bible commentary of the Church for many years.

In this volume of 1-3 John from the Gloss, I have provided the Gloss material in two separate layouts. The first layout is in the way many

Introduction

modern Bible commentaries are laid out, with the Scripture verse and the glosses underneath. Both sets of glosses, the marginal glosses and interlinear glosses are provided for each verse, the marginal glosses first and then the interlinear glosses following. Then the second layout is styled in the manner that is found in the Gloss manuscripts, having three margins, the Scripture text in the middle while the marginal glosses on each side. I have also followed the traditional Gloss style for the interlinear glosses, which are located right above the Scriptures that they reference.

For this volume, I have followed the Rusch version as the standard text, with some exceptions, such as when the older manuscripts provide the better and more likely reading. This volume is a critical edition, and multiple sources have been consulted and compared. In the appendix all the variant readings are given that are found in Rusch, (Bibliothèque nationale de France, Département des manuscrits) Latin 338 and Latin 588, and Migne. The two manuscripts of Latin 338 and 588 are the oldest witnesses that are used for this volume, the Latin 588 is a 12th century manuscript and the 338 is a 13th century manuscript. Rusch is a 15th century version, and the Migne version which is a 19th century text, that most scholars have considered to be extremely inferior to the other versions.

In this volume, I have listed the sources of the glosses that were used by the glossator. Many of the glosses come from Bede, Augustine, and Didymus of Alexandria. Most of the time, the quotes taken by the glossator would not quote word for word from their sources, but would oftentimes condense, or even expand upon what was said by the one being quoted. If someone were to verify the quote from where the glossator drew from, one will notice that many times a gloss will be either condensed or larger than what the original author said, the glossator taking either just enough to give a sufficient explanation or taking what he wanted from the author and then paraphrasing or expanding it into a fuller explanatory gloss. As for the sources that were used by the glossator, Bede and Augustine have been translated into English and the glosses can be compared either by the Latin or English, for in my research I consulted both the Latin and the English. But as to my knowledge I do not think that Didymus of Alexandria's commentary on 1-3 John has been translated into English at this point, so all my researching was limited to consulting the Greek and the Latin translation (Volume 39 of *Patrologiae Graecae*) and comparing them to the Latin glosses.

Introduction

As I mentioned above, I am motivated to bring the Glossa Ordinaria back into common use among the students of the Bible as a reference tool, not just for scholars but mainly for the general and non-professional audience, because I believe that the Glossa Ordinaria is a treasure that can still serve a great purpose for all students of the Bible! I highly recommend my website that provides extensive resources of the Glossa Ordinaria and provides opportunities for people to learn about it and even to participate in potential future projects.

Visit <https://sites.google.com/site/glossaordinariaproject/home>

Abbreviations

Versions and Manuscripts

Latin 588	Bibliothèque nationale de France, Département des manuscrits, Latin 588
Latin 338	Bibliothèque nationale de France, Département des manuscrits, Latin 338
Rusch	Strasbourg: Rusch, 1400/81
Venice	Biblorum Sacrorum cum Glossa Ordinaria Venice 1603
Migne	Migne Patrologia Latina 113-114

Epistle of 1 John

Prefatory Material

From the book of Illustrious Men from the preface of St. Jerome on the canonical epistle of John.

John, the apostle whom Jesus loved most, the son of Zebedee and brother of James, the apostle whom Herod after the passion of our Lord beheaded, most recently of all the evangelists wrote a gospel, at the request of the bishops of Asia, against Cerinthus and other heretics and especially against the then growing dogma of the Ebionites, who assert that Christ did not exist before Mary. On this account he was compelled to maintain his divine nativity. But there is said to be yet another reason for this work, in that, when he had read Matthew, Mark, and Luke, he approved indeed the substance of the history and declared that the things they said were true, but that they had given the history of only one year, the one, that is, which follows the imprisonment of John and in which he was put to death. So, passing by this year the events of which had been set forth by these, he related the events of the earlier period before John was shut up in prison, so that it might be manifest to those who should diligently read the volumes of the four evangelists. This also takes away the discrepancy which there seems to be between John and the others. He wrote also one epistle which begins as follows: That which was from the beginning, that which we have heard and seen with our eyes and our hands handled concerning the word of life, which is esteemed of by all men who are interested in the church or in learning. Of the other two of these the first is: The elder to the elect lady and her children, and the other: The elder unto Gaius, the beloved, whom I love in truth, are said to be the work of John the elder, to the memory of whom another sepulcher is shown at Ephesus to the present day, though some think that there are two memorials of this same John the evangelist. We shall treat of this matter in its turn when we come to Papias his disciple. In the fourteenth year then after Nero, Domitian having raised a second persecution, he was banished to the island of Patmos and wrote the apocalypse, which Justin Martyr and Irenaeus interpreted. But after Domitian was put to death and his acts were annulled by the senate on account of his excessive cruelty, he returned to Ephesus under Pertinax and, continuing there until the time of the emperor Trajan, founded and built churches throughout all Asia, and, worn out by old age, died in the sixty-eighth year after the passion of the Lord and was buried near the same city. (Translation from NICENE AND POST-NICENE FATHERS vol. 3)

In the beginning of the epistle to the commendation of the sermon he introduces the divinity and humanity of Christ. In it he declares the charity of God for men and his own charity for those he is writing to. John had written his gospel against the teachings of heretics who were understanding the eternity of the Word badly, and preaching badly. He wrote also an epistle against the stupidity of these same heretics, in which he treats the subject of the perfection of faith and charity that we might understand what we ought to believe, what we ought to love. For many, induced by perverse doctrines, were not properly understanding the purity of faith and charity; indeed they were saying that it was works of charity to feast frequently together, to indulge in excess, to consent to the vices of others, and they were denying that it was to partake of the sufferings of Christ and all other things that are accomplished through charity of God and of neighbor.

Theme of the first canonical epistle of St. John. He reveals the meaning of the Word, and that God himself is charity, and argues to such an extent that slanderers of their brothers neither know God nor can be holy, that he shows them to be murderers, inasmuch as hatred is an occasion for taking life.

Chapter 1

1:1 *That which was from the ^abeginning, which we have ^bheard, which we have ^cseen with our ^deyes, which we have ^elooked upon, and our ^fhands have handled of the ^gWord of Life:

That which was from the beginning. In the true being of the Divinity. *That which we have heard,* through the law and the prophets, that which *we have seen* by our senses, a man coming, that which we have looked upon, noticing divinity in the man, and that which *our hands have handled, of the Word of life:* not fortuitously agreeing with him who was seen in the flesh, but examining with much handling the Scriptures that provide testimony about the Word itself. That which someone has seen, he can announce to others, that which he has perfectly discerned once, he cannot explain with words. (*Didymus of Alexandria Expo. on 1 John*)

From the beginning. The Son of God has been from the beginning, yet the disciples have seen and heard this same in the flesh. (*Bede Expo. on 1 John*)

And our hands. Joined with him by a great familiarity, we have found him to have a real flesh by touching him, both before and after the resurrection, we to whom it is said "Handle and see" (Lk. 24:39).

** In the beginning was the Word, and the Word was, etc. (Jn. 1:14). ^a That is the initial one, that is from the Father. ^b And the Word was made flesh. ^c Him frequenting men. ^d And we saw his glory. ^e His life and his manners, with our spiritual eyes. We have known his divine virtue on Mount Tabor. ^f A true body, not a spectre. ^g Vivifying in the soul and in the body.*

1:2 and the ^alife was manifested: and we have seen, and do testify, and declare unto you the ^blife eternal ^cwhich was with the Father, and has ^dappeared to us.

And we have seen. It is obvious that we are not unfaithful witnesses, because announcing to the incredulous we have become martyrs.

And declare unto you. Thus have we heard through them, but we have not seen, therefore we are no less blessed than they are. (*Augustine In Ep. of John Homily 1*)

^a The bread of angels became known to men through the assumption of the flesh, became clear through the miracles. He rose, and made others rise with him; through these things was life manifested. ^b That it is with the faithful. ^c In the eternal divinity. ^d at the right time in humanity.

1 John 1

1:3 *That which we have ^aseen and have ^bheard, we ^cdeclare unto ^dyou, that you also ^emay have society with us, ^fand our society may be with the Father, and with his Son Jesus Christ.

That you also may have society. Whoever wants to be a partner with God, must first unite himself with the society of the Church. Nor do they who have believed through the apostles have less than they who have believed through Christ himself. Whence it is said, "Blessed are they that have not seen, and have believed" (Jn. 20:29), and again "Not for them only do I pray, but for them also who through their word shall believe in me" (Jn. 17:20). (Bede Expo. on 1 John)

**He repeats. ^a In the flesh. ^b Words from his mouth. ^c As if he were saying, you must believe those who have seen and heard. ^d You who have not seen. ^e Not for some temporal gain, but so that by believing well and living well you may endure everything patiently. ^f And that through society with us you may pass to society with God. That we may be the heirs of God, the coheirs of Christ.*

1:4 And these things we ^awrite to you, that you may ^brejoice, and ^cyour ^djoy may be full.

^a We do not announce this in passing, but we entrust it to memory. ^b In this age in the unity of the Church, and in

the future age in the society of angels. ^c Or "our". ^d That we may lead many to the same society.

1:5 And this is the annunciation which we have heard of him, ^aand declare unto you, That God is ^alight, and in him there is no ^bdarkness.

And this is the annunciation. Why did the Word become flesh? What new thing did he bring to the world? Why did he come to suffer? It was not for nothing; see what he wanted to teach: that God is light. This statement shows the excellence of divine purity, which we are enjoined to imitate. By this the Manicheans are refuted, who say that the nature of God was conquered in war by the prince of darkness and was tainted. (Bede Expo. on 1 John)

light, and we illuminate others when we announce that the sins are being forgiven and the darkness driven away.

God is light. Therefore, let him who wants to have communion with light drive away the darkness of sins, because darkness cannot have communion with light. Whence it follows. If we say "this is the reason why the Word became flesh, to announce this to the world". (Augustine In Ep. of John Homily 1)

Declare unto you, That God is light. We have applied ourselves to the light; the light has illumined us. We were darkness, now through the light we are

** An annunciation which must be believed. ^a He drives away the darkness of sins. ^b That is ignorance or wickedness.*

1 John 1

1:6 *If we shall say that we have ^asociety with him, and ^bwalk in ^cdarkness: we ^dlie, and ^edo not the truth.

If we shall say. The commending of the epistle ends here; from here he shows how one must have charity.

And walk in darkness. Those who persist in sins and those who cover others with obscurity are not reckoned among his members, whence: what concord has Christ with Belial? (2 Cor. 6:15) And what communion has light with darkness? (2 Cor. 6:14)

**Therefore.* ^a Through faith and charity, which unite one to God. ^b Piling sin upon sin. ^c In sins. ^d In ourselves. By mouth, and by work. ^e While we seduce others into the same lie by our example. *If we are said to be light for the same reason that Christ was said to be light, that is if we illuminate others following his example.*

1:7 But if we walk in the light, as he also is in the light, we have ^asociety one toward another, and the ^bblood of Jesus Christ his Son cleanses us from all sin.

If we walk in the light. Thus are we clean, but yet we ought not to think ourselves, while we live, able to be cleansed entirely of sins. (*Bede Expo. on 1 John*)

As he also is in the light. God is said to be in the light, because the utmost goodness does not find where it could (still) advance; man walks in the light, because he advances towards better things through work of virtues.

AUG. God is light which no place lays hold of, voice which no time takes hold of, smell which no breeze disperses, food which no gluttony diminishes, loving embrace which no satiety tears apart. (*Pseudo-Augustine liber soliloquiorum animae ad Deum* 31)

**Through charity.* ^a And this deservedly. *The sacrament of the passion of the Lord has undone all original and actual sins.*

1:8 *If we shall say that we have no sin, we ^aseduce ourselves, and the ^btruth is not in us.

If we shall say, etc. Those also do not have charity, who, taking pride in their merits, say that they are clean.

We have. He did not say "we have not had", lest it should look as if it were said about the past life.

**Proud of some justice of ours.* ^a To greater sins. ^b Because God removes himself from the proud.

1 John 1

1:9 *If we confess our sins: he is ^afaithful and just, to forgive ^bus our ^csins, and to ^dcleanse us ^efrom all iniquity.

If we confess. Because we cannot be without sin, the first hope of salvation is confession itself, done more out of humility than through necessity, then there is the love with which we love him to whom we are humbled, and charity atones for a multitude of sins. (*Bede Expo. on 1 John*)

Pride extinguishes charity, charity extinguishes sins, therefore let humility strengthen charity, let humility lead to confession. (*Augustine Ep. of 1 John Homily 1*)

Forgive us our sins and to cleanse us from all iniquity. Or sins the more serious things, iniquity the lesser things.

**But out of humility ^a God, who has promised grace to the humble, is faithful by fulfilling (his promise), and just because he justly forgives to true confession. ^b As accused ones. ^c Without which no one lives. ^d After the dissolution of the flesh. In eternal life. ^e So that we neither want nor are able to sin.*

1:10 If we ^ashall say that we have ^bnot sinned, we make him a ^cliar, and his ^dword is not in us.

Liar. Only God is truthful by himself: man is truthful by God, by himself he is a liar. It is impossible for any saint not to fall into very small sins sometimes. But they do not cease being just, because with God's help they rise more quickly. (*Bede Expo. on 1 John*)

And word. AUG. in book 15 on the Trinity. The words which we express are signs of those things which we think. Accordingly, the word that sounds outwardly is the sign of the word that gives light inwardly; which latter has the greater claim to be called a word. For that which is uttered with the mouth of the flesh, is the articulate sound of a word; and is itself also called a word, on account of that from which it was taken to appear outwardly. For so does our word somehow become a voice of the

body by assuming the form in which it may be manifested to men's senses, as the Word of God was made flesh by assuming the form in which he might be manifested to men's senses. And as our word is made a voice, but is not changed into a voice, so was the Word of God made flesh, but is not changed into flesh.

^a If we confess, we are cleansed, but if we want to honor ourselves we sin. ^b As if we said that we do not need to be absolved. ^c Job, who says "Not even a one day old child is without sin". (Job 14:4 LXX) ^d Christ, through whom remission (is obtained), does not abide in the proud, or the word that he has said. The greater you are, the more you should humble yourself in all things. (Sir. 3:20)

Chapter 2

2:1 ^aMy little children, these things I ^bwrite to you, that you ^csin not. But if any man shall sin, we have an Advocate with the Father, Jesus Christ the just.

You sin not. So that you should not assume a wicked confidence, hearing that you are purified by God, but keep a useful fear.

If any man sin. If for your human fragility you can't beware all the vices, apply yourself to beware at least the bigger and more manifest ones, so that no temptation apprehends you other than the human temptation. And if someone falls even after my admonition, may he not despair.

Advocate. There is no advocate except for those who call him. Be sorry for your sins, scream: and he will listen and will set you free.

We have. John, a just man, making himself equal to the weak, does not say "you have" but "we have". He puts himself in the number of the sinners in order to have an advocate. (*Bede Expo. on 1 John*)

The just. A just advocate does not support unjust causes; he will however defend us when we are just, if we accuse ourselves when we are unjust. (*Bede Expo. On 1 John*)

^a. *Whom I must take care of, and you must obey me.* ^b. *That you may keep them in memory.* ^c. *By saying "We have not sinned".*

2:2 And he is the ^apropitiation for our sins: and ^bnot for ours only, but also for the whole world's.

^a. *Reconciling us to God by pardon and intercession.* ^b. *Not only for us who are now living in the flesh, but for the whole Church. Do not say in front of every*

church "Here is Christ, there is Christ" (Matt. 24:23); he is propitiated everywhere.

2:3 And in this we know that we have ^aknown him, if we observe his ^bcommandments.

And in this we know. To know or to get to know is not always said on account of knowledge, but on account of experience of and union with another thing. We get to know God when we are united to him. He who thus gets to know him, keeps his commandments. In this we know, that is we have knowledge, because we have gotten to know as we were united and attached to him.

If we observe his commandments. We must pay attention to our frailty, we must, in our sins, seek an advocate; in order to obtain this, let us work at keeping the commandments, through which one comes to know him.

^a. *To know God is what to love is.* ^b. *Charity.*

1 John 2

2:4 *He that says he knows him, and keeps not his *commandments: is a liar, and the ^atruth is not in ^bhim.

He that says he knows him, etc. It is no great thing to know that there is one God, when the devils also believe and tremble. (Jm. 2:19) (Bede Expo. On 1 John)

**He who keeps the commandments knows, for he who does not keep them*

*does not know. * "This is my commandment, that you love one another, as I have loved you" (Jn. 13:34). ^a That of Christ who says "I am the way, the truth, and the life" (Jn. 14.6). ^b 'or 'in hoc¹*

2:5 But he that keeps his word, *in him in very deed the charity of God is perfected: *in this we know that ^awe be in him.

**As if he were saying "He knows him".*

**And if we keep his commandments.*

^a We live the true life, we do not die.

2:6 ^aHe that says he abides in him: ought even as ^bhe^c walked, himself also to ^dwalk.

^a The commandments must truly be observed, because after baptism we say that we abide in him, and he who says he... ^b On the path of justice and charity and patience. Who prayed for his

enemies. ^c Who said "If any man will come after me, let him deny himself, and take up his cross, and follow me" (Matt. 16.24). ^d From virtue to virtue. In the measure of his power.

2:7 My ^adearest, I write not a ^bnew commandment to you, but an old commandment, which you had from the ^cbeginning. The old ^dcommandment is the word which you have heard.

Not a new commandment but an old. The same charity is an old commandment, because it was commended from the beginning. And the same is the new commandment, because, after the darkness has been cast out, it infuses a desire for new light. (Bede Expo. On 1 John)

^a And these commandments must be observed because I write not a new commandment... ^b And unheard. One used by Abel and the Holy Fathers, not because it concerns the old man. ^c Of your faith. ^d And the word which you have heard from me and other preachers is that old commandment, old because you have heard it.

1 John 2

2:8 ^aAgain a ^bnew commandment I write to you, which thing is ^ctrue
^{*}both in him and in you: because the ^ddarkness is passed, and the
^etrue light now shines.

Which thing is true. According to the fact that he promised that through the observance of the commandments of God, one reaches his knowledge and love.

Both in him. Fulfilled in Christ, because he obeyed the Father unto death: and for that reason he was glorified.

And in you. Some of whom are already glorying with God through this, and it is truly new because the darkness is now passed. Darkness pertains to the old man, and light to the new man.
(Augustine In Ep. of John Homily 1)

Darkness. That is the passible body and the miseries of flesh are passed in

Christ, and the true light of immortality is now shining in him, with which he also illuminates others, who were the old man and darkness, but are now light in the Lord. (Augustine In Ep. of John Homily 1)

^a. And you must keep this commandment, because I do not only proclaim and advise and recommend it, but, because I see that it is very useful, I repeat it again and again as if it were a new one. ^b. Because it innovates. ^c. Not idle. ^{*}In this it appears clearly that it is new and also true, because... ^d. The night is passed, and the day is at hand. (Rom. 13:12). ^e. Truth speaks clearly to all but not all hear clearly.

2:9 He that says he is in the ^alight, and hates his ^bbrother: is in the
^cdarkness ^deven until now.

He that says he is in the light. He determines what commandment he receives, namely charity, and in what manner one should have charity itself, that is the love of neighbor.

^a. That of Christian faith or of good work. ^b. While God enjoins that he be loved. ^c. He is in the sins that he was born in, and in the darkness; that is he is destined to the darkness of hell ^d. Even after he came to God through baptism.

1 John 2

2:10 He ^athat loves his brother, abides in the ^blight, and ^cscandal is not in him.

He that loves his brother. He is in the light of knowledge and of work, but he who hates his brother is in the darkness of ignorance, and through the very ignorance he is walking from vice to vice, and he does not know, that is he does not see in advance where he goes, and to what punishment he is to be received. ^aOr, he does not know where he goes, that is he is ignorant of the path by which he could take the direction of the better, and this is not because the path is not visible, but *because the darkness has blinded his eyes*, because, drawing back from Christ's light, he is so hindered by sins and fleshly pleasure, that even if he saw the good, he yet would not follow it. (**Bede Expo. on 1 John*)

He that loves his brother tolerates all things on account of unity of charity, even if he exercises correction on his brother; he does not get angry; he does not commit shameful things in him his brother. For much peace have they that love thy law [that is charity], and to them there is no ²stumbling block. (Ps. 118:165) (*Augustine In Ep. of John Homily 1*)

^a But. ^b That of good works: because then good works and the light of faith are of benefit to him. ^c By which the eye is perturbed.

2:11 But he that hates his brother: is in the ^adarkness, and walks in the ^adarkness, and ^bknows not where he goes, because the darkness has ^cblinded his ^deyes.

**Of ignorance.* ^a From vice to vice. ^b Because he does not understand his guilt. ^c Anger perturbs his eye, hatred

blinds him. ^d The invisible ones, with which one sees God.

2:12 I write unto you ^alittle ^achildren, because your sins are forgiven you for ^bhis name.

I write unto you little children. He first writes a reason that could divert them from the love of the world; because to those who were baptized in the name of Christ and invoke the name of Christ sins are forgiven. Therefore you should attach yourself to Christ rather than to the world.

Little children. You can have charity also in this way, if you love God. And do not care for the world and all that belongs to it. And I write this to you as a useful thing.

I write to everyone; to some as to sons, to some as to fathers, to others as to young men.

Little children, fathers, young men. Children, because your sins are forgiven. Fathers, because you know the things of antiquity. Young men, because you are strong, because you have overcome. (*Bede Expo. On 1 John*)

** He calls his sons all those whom he preceded in faith.* ^a Recently born, or obeying their father. Little not in age but in knowledge. ^b Not Paul's, not Donatus's.

1 John 2

2:13 I write unto you ^afathers, because you have ^bknown him which is from the beginning. I write unto you young men, because you have overcome the wicked one.

Young men. The time of youth is dangerous because of the incentives of the flesh; but because of strength of age it's suitable for battle; And these have overcome the temptations of pleasures by the love of the Word of God, and they have despised the persecutions. (Bede Expo. On 1 John)

^{a.} Not in age, but in wisdom. Venerable old men in whom the love of the world must already be cooling off. To whom it devolves to know the things of antiquity and to explain them to younger people.

^{b.} You know that Christ has always been with the Father and the Holy Spirit and you announce this to others.

2:14 I write to you ^ainfants, because you have known the Father. I write unto you ^afathers, because you have known him which is from the beginning. I write unto you ^byoung men, because you are ^cstrong, and the ^dword of God abides in you, and you have ^eovercome the wicked one.

Infants. Humble in spirit, who, the more they are humbled under the mighty hand of God, the more highly they know the secrets of the divinity. "Whence you have revealed them to the little ones." (Matt. 11:25) (Bede Expo. On 1 John)

I write unto you, young men. Consider again and again the fact that you are young; fight that you may conquer, conquer that you may be crowned. Be humble lest you fall in the fight. (Bede Expo. On 1 John)

You have overcome. At that time they were drawn by habit to the brothel, but these young men overcame by resisting

courageously. (Augustine on 1 John Homily 2)

**Humble in spirit.* ^{a.} He recommends, and repeats: "Remember that you are fathers, and if you forget the one who has been from the beginning, you lose fatherhood." ^{b.} You who, in the virtue of your spirit and in the love of the word of God, have overcome the incentives of the flesh, and have courageously resisted the devil tempting (you). ^{c.} Not by yourself, but because ³the word of God... ^{d.} The Son of God., the preaching of the Son of God. ^{e.} And it would be shameful to be overcome by the one whom you have overcome.

1 John 2

2:15 Love ^anot the ^bworld, nor those ^cthings which are in the world. ^dIf any man love the world, the charity of the Father is not in him,

Love not the world. Use the world for what is necessary, but do not love it for excess. And make not provision for the flesh in its concupiscences (Rom. 13.14). (*Bede Expo. On 1 John*)

Love not the world. One heart cannot take two loves that are opponents between themselves. Having taken root in charity, do not build anything upon this root, except what is in agreement with charity, because you cannot serve

two lords. As the love of God is the source of all virtues, so the love of the world is the source of all vices. Whence it follows, for all that is in the world... (*Bede Expo. On 1 John*)

^a *I write this to all of you.* ^b *The abundance of the world or its beauty.* ^c *Like gold and silver and all flow of riches.* ^d *Because. As through hatred of one's neighbor, so through love of the world is the love of God extinguished.*

2:16 because all that is in the world, is the ^aconcupiscence of the flesh, and the ^bconcupiscence of the eyes, and the ^cpride of life, which is ^dnot of the Father, but is of the world.

All that is in the world. All lovers of the world have nothing but these three things, in which all kinds of vices are included. The concupiscence of the flesh is the longing for all things that pertain to pleasures and delights of the body, like food, drink, sexual intercourse, and things of the kind. *The concupiscence of the eyes is all curiosity that is in learning magical arts, shameful spectacles, in acquiring unnecessary temporal things, in discerning and criticizing the vices of your neighbors. The pride of life is when someone boasts about their honors and seeks to obtain great numbers of slaves. Through these three things was Adam overcome: because he desired a forbidden food, he wanted to know good and evil, and he wanted to be like God. These three things Christ has overcome: because he did not fall in love with the bread of the body. He did not descend from the pinnacle of the

temple because it would be like tempting the strength of God. He didn't want to be elevated above the realms of the world. (**Bede Expo. On 1 John*)

Concupiscence. This concupiscence and pride is not of the Father the battle of vices is not of God, the Father and Creator, but of the love of the world which we prefer to God, God made men perfect and right, they themselves mixed themselves with endless questions. God is not a tempter of evils (Jm. 1:13-14), but each man is tempted by his own concupiscence. (*Bede Expo. On 1 John*)

^a *When the flesh is delighted through touch or taste.* ^b *When it is delighted by sight, as in beautiful clothes and gold and such things.* ^c *All ambition of the age.* ^d *It is not from God who creates and takes care of us paternally, but from the fact that we attach ourselves to the world.*

1 John 2

2:17 And the ^aworld ^bpasses and the ^cconcupiscence thereof. But he that ^ddoes the will of God ^eabides forever.

But he that does the will. You can also have the charity in this way: if you are made to deviate from faith by no prompting of the heretics. And so that you may keep it, let the things that you have heard from the beginning remain in you. He sets forth the reasons *little children*, because *it is the last hour*.

^a. *We must attach ourselves to the Father, not to the world, because.* ^b. *Into a new form.* ^c. *Because on that day all their thoughts will perish (Ps. 145:4).* ^d. *Not he who merely says "Lord, Lord".* ^e. *Because he has sought eternal things.*

2:18 Little children, it is the ^alast hour, and as you have heard that the ^bAntichrist comes: now there are become many antichrists: ^cwhereby we ^dknow that it is the last hour.

Little children it is the last hour. Because of these things you must persist, because there are many antichrists who want to seduce you, as you have heard that the Antichrist comes. For with as great a force and terror you have heard that the Antichrist would come, with as great a violence do they too come.

We are in the eleventh hour, the Savior is coming in flesh, and the pestilence of Antichrist will follow to fight against the announcements of salvation, to root out the vine that Christ cultivates; and many limbs belonging to that most wicked head have already been sent on ahead, of which we must beware, for the end of the world is already imminent; or the last hour, that is similar to the last one, this

persecution is similar to that future one. (*Bede Expo. on 1 John*)

Now many antichrists. The antichrists are all the heretics, all those who destroy by their acts of the faith that they profess in words; all those who are adverse to Christ, who give testimony for their head that is to come, because the mystery of iniquity is already at work (2 Thess. 2:7). (*Bede Expo. on 1 John*)

**The end is near for everyone and therefore we ought to press on.*
**Opposed to God and his Church. *And because there are many antichrists.*
^a. *The Day of the Judgment will come without deferring.*

1 John 2

2:19 ^aThey went out from us: ^bbut they were not of us, ^cfor if they had been of us, they would surely have remained with us: but that they may be manifest that they are not all ^{*}of us.

They went out from us, etc. But though there are many antichrists, let it not frighten you. If they go back to Judaism or paganism, do not think that the Church suffers any damage from it; for if they went out from us, yet they were not really of us. They could not have went out if they were not adverse to Christ. He who is not adverse to Christ stays in the body of Christ. They were formed within the Church in the same way as bad fluids in a body; when they are spewed out, the body is relieved; in the same way, when the bad people go out, the Church is relieved.

But that they may be manifest. Many who are not of us receive with us the sacraments of Christ, but temptation proves that they are not of us, because when temptation comes to them, they fly to the outside as if borne by the wind, because they were not grain. All then

will fly away, when the Lord's threshing floor starts being fanned on the Day of the Judgment. With God's permission, some go out of the Church before the last shaking off, showing that they were not of the body of Christ, so that through this it becomes clearly apparent that not all those who receive the sacraments of Christ inside with us are of us. And therefore their separation must not annoy you. (*Bede Expo. on 1 John*)

^aBaptized and anointed with the unction, because of which they can deceive you better, but they are contrary to Christ and his Church. ^b Drawing back from Catholic unity. ^c From this it is proven that they were not of us. By predestination and the choice of the Lord. ^{*} For he who will have persevered until the end shall be safe. ^{*}In the community of God.

2:20 ^aBut you have the unction from the Holy One, and ^bknow ^ball things.

But you have the unction. As he was talking about the heretics, suddenly turning to his people/fellow Christians, he says that they have the unction from the Holy One, to show on the other hand that the heretics and all the antichrists are deprived of the gift of spiritual grace and have nothing to do with him who is called the Holy One by the prophets. (*Bede Expo. On 1 John*)

And know all things. You know the truth of faith and life, having been taught by

the unction of the Spirit, and you do not need to be taught anything except to persist in what you have started. (*Bede Expo. On 1 John*)

^a You must remain, because you have baptism or the Holy Spirit, through which all suffering of ignorance and sin is driven away. ^b The things to understand about faith. ^c (know) who are the good ones, who are the bad ones, and there is no need for you to be taught, because the unction teaches you.

1 John 2

2:21 ^aI have not written to you as to them that ^bknow not the truth, but as to them that ^{*}know it: and that no lie is of the truth.

And that no lie. He had said that no lie was of the truth. But because there are many kinds of lies different from one another, he now puts down the single lie of the negation of Christ because compared to it all others seem either small or non-existent. It is proper to Jews to say "Jesus is not Christ", but also to all those who disdain to obey the commandments of Christ. (*Bede Expo. On 1 John*)

^{a.} *You truly know all things, for...* ^{b.} *If you were ignorant of the things to understand about faith, I could give you milk as if to little children, but since you are perfected in knowledge, I write to you as to perfected ones.* ^{*}*And this also to them who know: "No lie is of the truth, and he who lies is not of Christ".*

2:22 ^{*}Who is a liar, but he which denies that ^aJesus is ^bChrist? This is antichrist which denies the Father and the Son.

This is antichrist. Behold, we have been informed of how to recognize an antichrist, that is, whosoever denies Christ. (*Augustine Ep. of 1 John Homily 3*)

Which denies the Son. It is in vain that he who denies the Son, who proceeds from God, confesses God the Father. (*Bede Expo. On 1 John*)

^{*} *But especially.* ^{a.} *Proper name.* ^{b.} *The Messiah permitted in the law.*

2:23 Every one that denies the ^aSon, ^bneither has he the Father. He that ^cconfesses the ^dSon, ^{*}has the Father also.

Everyone that denies the Son. So that no one may say "I do not worship Christ, but I worship God the Father", he adds "everyone". (*Augustine Ep. of 1 John Homily 3*)

^{a.} *That Jesus is (the Son).* ^{b.} *Neither the Son nor the Father himself is propitiated for him.* ^{c.} *In the heart, in voice and in work.* ^{d.} *That Jesus is Christ.* ^{*}*Placated. Propitious.*

1 John 2

2:24 ^aYou, that which you have ^bheard from the ^cbeginning, let it ^dabide in you. If that abide in you which you have heard from the beginning, you also shall ^eabide in the Son and the Father.

That which you have heard from the beginning, etc. If someone says: "Here is Christ, there is Christ" (Matt. 24:23), do not believe him, keep that which you have heard from the apostles.

You also shall abide in the Son and in the Father. Thus shall you be limbs of the Father and the Son, that you may not fall out of the memory and protection of the Father and the Son, and this you must seek: to be in the Father and in the

Son, for from there you obtain the reward.

In the Son. He puts the Son first, because no one comes to the Father if not through the Son.

^{a.} Therefore. ^{b.} Through preachers. ^{c.} Of your life in community. ^{d.} May you keep it well in memory through observance. ^{e.} Here through faith, in the future through hope.

2:25 And this is the promise which ^ahe ^bpromised us, ^clife everlasting.

This is the promise. Let the remembrance of the promised reward cause you to persevere in the work. (Bede Expo. On 1 John)

^{a.} He who does not lie. ^{b.} Both by himself and through other preachers. ^{c.} Not gold or something earthly.

2:26 ^aThese things have I written to you concerning them that ^bseducer you.

^{a.} As if he said, "Be heedful to what I say, because I have written this for the sake of avoiding those bad people."

^{b.} Either by perverse doctrines, through

other allurements or through the adversity of the age, they pull you back from eternal life.

1 John 2

2:27 And you, the ^aunction which you have received from him, let it abide in you. And you have ^{*}no need that any man teach you: but as his unction teaches you of ^ball things, and it is ^ctrue, ^dand ^{*}it is no lie. And as it has ^{*}taught you, abide in him.

Teach you. Let no one attribute to him who teaches that which he understands from the mouth of the one who teaches. Unless there is someone who teaches inside, the teacher's tongue labors in vain on the outside: but yet let the teacher not fall silent, but let him do what he can. (*Gregory Hom. 30*)

But as his unction. That is the Holy Spirit, whose Sacrament is in the visible unction; or the unction is charity which is poured forth in our hearts, by the Holy Ghost, who is given to us (Rom. 5:5); the love which inflames the heart it fills with the desire to observe God's commandments. (*Bede Expo. On 1 John*)

^a. And so that you may keep well the teaching that I am doing on the outside, take care to keep entire in your bodies and hearts the grace of the Holy Spirit which you acquired in baptism by the grace of the Holy Spirit. ^{*}And so it happens that, with the Holy Spirit teaching you inside, you need less to be taught from the outside by the instruction of men. ^b. (All things) there is to understand. ^c. That which I preach: those who preach otherwise are false, and you shall not find eternal life unless you follow the charity of faith that you have heard through me. ^d. And therefore, since it is true. ^{*} It is not mutable like the old law. ^{*}The unction.

2:28 And now little children abide in him: that ^awhen he shall ^bappear, we may have confidence, and not be ^cconfounded of him in his coming.

And now, little children, abide. He inculcates it by frequent repetition to implant it more firmly in the minds. (*Bede Expo. On 1 John*)

Abide in him. And if you have something good, impute it all to him and not to yourself; impute bad things to yourself and to the devil.

Little children abide in him. He who among the persecutions abides in the

Lord, is not confounded. He has hope in his advent. But he who blushes with shame here, shall be confounded in the advent of him whose commandments he has neglected.

^a. To have this advantage. ^b. For the reward of the good ones and the damnation of the bad. ^c. For having neglected or denied him.

1 John 3

2:29 ^aIf you know that he is ^{*}just, ^bknow that everyone also which does justice, is ^dborn ^efrom Him.

Everyone, etc. Justice is almost perfected in the angels or in the holy men who always abide in the contemplation of God. In you, justice starts from faith. The beginning of justice is the confession of sins. Justice will be perfected when there is no struggle with the flesh, but triumph over the enemy. (*Augustine In Ep. of John Homily 4*)

From him. Now we are born of the Just one, we must follow the justice of the just Father.

^a. *If this is well-known among you.*
^{*}*Originally the Creator and nature of all justice.* ^b. *This too.* ^c. *Attending.* ^d. *From evil to good.*

Chapter 3

3:1 ^{*}See what manner of charity the Father has ^agiven ^bus, that we should be ^cnamed and ^dbe the sons of God. ^eFor this cause the world does not know us, because it has not known ^{*}him.

What manner of charity. By how great and by what manners of gifts God has shown a paternal love towards us. For he has given us the possibility to be called, in name and in fact, sons of God in this age, and to be so in the future age, by possessing the hereditary happiness.

The Father has given us. So that we may know how to love him and may be able to do so, not only as servants love a master, but also as sons love a father.

Whence it is said: *But as many as received him, he gave them power to be made the sons of God.* (Jn. 1:12)

**And if you do not understand that all justice is of God, judge it through this.*
^a. *Gratuitously.* ^b. *Who were not worthy of it.* ^c. *In this age.* ^d. *In the future one by possessing.* ^e. *Because we are called the sons of God, lovers of the world do not love us, they do not perceive our dignity, they do not respect us, but oppress us.* **The Father.*

1 John 3

3:2 My dearest, ^anow are we the sons of God: and it has ^{*}not yet appeared what we shall be. We know that when he shall ^bappear, we shall be ^clike to him: because we shall ^dsee him as he is.

We are the sons of God. It is as if he were saying: To be and to be called sons of God, what dignity is it? He responds: Dearly beloved, we are now the sons of God. Now through the miracles that we do and through the purity of our lives it appears clearly that we are the sons of God, but whatever is there in the present is not much in comparison with the future.

We shall be like. When we fully enjoy the contemplation of the immutable and eternal Divinity, we too shall be immortal and eternal in him; we shall not be the same as he, but similar, because we are his creature. (*Bede Expo. On 1 John*)

We shall see. Since the Word was made flesh, the bad people saw, and shall see in the judgment: but how in the beginning the Word was with the Father, the just alone shall see: ^{*}and the impious shall be removed that he may not see the glory of God. (**Bede Expo. On 1 John*)

^a. *When we are despised by the world.*
^{*}*The things that God has prepared for those who love him have not ascended in man's heart (1 Cor. 2:9)* ^b. *At the Second Advent.* ^c. *Immortal in our bodies and impassible like the Son himself.* ^d. *Because we shall see him in the very substance of his divinity, which is conceded to no one in this life. (Matt. 5.8)*

3:3 And every one that has this ^ahope in him ^bsanctifies himself, as he also is holy.

Sanctifies himself. He does not take away free will when he says that man sanctifies himself, but he does not however agree with the Pelagians who say that man does not need grace. But as we are enjoined to hope for the glory of similarity with divinity at our own measure, so are we ordered to imitate the purity of divine sanctity in the measure of our capacities, so that, with

grace leading us, we may work at avoiding evils, saying to God, "*You are my helper, forsake me not*" (Ps. 26:9). (*Bede Expo. On 1 John*)

^a. *That he will come to be like to God.* ^b. *In the present he imitates the sanctity of God by living piously, by rejecting secular desires. Be holy like your Father.*

1 John 3

3:4 ^aEveryone that ^bcommits sin, commits also ^ciniquity: and sin is iniquity.

And sin is iniquity. In Greek "nomos" means "law", thence "anomia" = "lawlessness", that is iniquity that is against the law or without law; thence he says sin is iniquity. Whatever sin we commit, we do it against God's law, whence I have accounted all the sinners of the earth *prevaricators* (Psalms, 118:119). Not only those who despise the written law, but also those who

corrupt the innocence of the natural law. (*Bede Expo. On 1 John*)

^{a.} *He who has hope of course sanctifies himself, everyone who commits sin...*

^{b.} *By will and by act.* ^{c.} *Therefore, let no one say "I am a sinner, but I am not unjust". He who sins of course proves to be contrary to the equity of the divine law.*

3:5 And you know that he ^aappeared to ^btake away our sins: and sin in him there is ^cnone.

And you know. So that we who cannot be devoid of sins and iniquities may not despair of salvation, he adds that we are freed from sins through Christ. (*Bede Expo. On 1 John*)

Not only were we made the sons of God through grace and do we hope that we shall be like to him, but we are even freed from iniquity: for he appeared to take away our sins, of which iniquity let no one excuse themselves because everyone that commits sin, etc. . . .

To take away our sins. He takes them away by forgiving those that have been committed, by helping so that they are not committed, by leading to life so that they cannot be committed at all. (*Bede Expo. On 1 John*)

^{a.} *At the first advent.* ^{b.} *Behold the Lamb of God, behold him who takes away the sin of the world. (Jn. 1:29).* ^{c.} *And he could do it because in him there is no sin; if there was sin in him, it would need to be taken away from him, he would not be the one who takes away.*

1 John 3

3:6 ^aEvery one that abides in him, sins not: and every one that sins, has ^bnot seen him, nor ^cknown him.

Every one that abides in him. As if (someone asked): "And what use is it to us that he has come without sin?"

Response: Whosoever abides in him, sins not. (*Augustine Ep. of 1 John Homily 5*)

Every one that sins has not seen him. And he who abides in him sins not. And in this let no man deceive you by saying either that justice is from man or that someone can abide with God with sin,

because all justice is from God and all sin is from the devil.

^a. *He himself is truly immune from sin, because those also who attach themselves to him, by the fact that they attach themselves, avoid sins.* ^b. *By faith. In humanity.* ^c. *Elsewhere "cognovit" In Deity. By tasting his sweetness. For if he tasted how sweet the Lord is he would not remove himself from seeing his glory by sinning.*

3:7 Little children, let no man seduce you. ^aHe that does justice, ^bis just: even as he also is just.

He that does justice. That is, he who does acts of justice and directs his mind towards justice is just for sure, but not by himself, but as God is. Justice proceeds from the same root, in the latter primarily, in the former secondarily, in the latter naturally, in the former through engraftment. Which means that he who is just is just by Him.

Even as he also is just. One does not always say "even as (sicut)" to mean equality. For example, as there is a great difference between a man's face and its image in the mirror, because

here there is a body, there only an image; and however here and there are eyes, here and there are ears, so do we have as an image of God God's justice and God's sanctity, but not the image by which the Son is equal to the Father, not the justice of God by which he is just with an immutable perpetuity. We, by believing in him whom we do not see so that we may see him one day, do not have the sanctity by which he is holy in eternity: we are holy by faith. (*Bede Expo. On 1 John*)

^a. *But... * By participation.*

1 John 3

**3:8 He that commits sin, is of the *Devil: because the Devil sinned
*from the ^bbeginning. For this, *appeared the Son of God, that he
might dissolve the ^cworks of the Devil.**

Of the devil. Not by drawing the origin of his flesh from him, as Manicheus claimed was the case for all men, but taking from him imitation and suggestion to sin, in the same way as the sons of Abraham are called so for imitating his faith, and the Jews, renouncing the faith of Abraham, have become, not the sons of Abraham, but the devil's. (*Bede Expo. On 1 John*)

That he might dissolve. That is destroy that nativity we drew from the devil. Adam, who was made by God, but was

born of the devil by sinning, begot children similar to himself. We were born with concupiscence before we added our debts. Of that damnation we are born and we die. But Christ was born a man to pay for the sins of men, to bring them back to life. (*Bede Expo. On 1 John*)

**His imitator.* ^a Starting sinning from the beginning of his creation, he sins continually until the present. ^b He did not stand in truth. * Through the flesh. ^c With which man is tied.

**3:9 ^aEvery one that is ^bborn of God, commits not sin: *because his
*seed abides in him, and he ^ccannot sin, because he is born ^dof God.**

He commits not sin. He is not talking about all sin: If we say that we have no sin, we deceive ourselves (1:8), but (he is talking) about the profanation of charity, which he who has in himself the seed of God, that is the word of God by which he was reborn, cannot commit, and the things that follow refer to this, or it can be taken as being talking of any criminal sin. (*Bede Expo. On 1 John*)

Because his seed. A true son cannot forget the law of the Father. The law of the Father is: Love one another.

^a Thus does he dissolve, because whosoever... ^b In baptism. * Through this he avoids sins, because the word through which he is conceived abides. *A good tree cannot bring forth evil fruit (*Matt. 7:18*). ^c I have hated and abhorred iniquity, etc. (*Ps. 118:163*) (he cannot sin) Not only does he not sin, but he even cannot sin as long as he keeps the word. ^d In whom there is no sin.

1 John 3

3:10 ^aIn this are the children of God ^bmanifested, and the ^cchildren of the Devil. ^dEveryone that is ^enot just, ^fis not of God, and he that loves not his brother.

In this are the children manifest. Love is the sure sign by which the children of God and the children of the devil are distinguished from each other. Other things are common to good people and bad ones. In this source the stranger has no share. Have whatever you want, if you do not have this only thing, it is of no use to you. Should you not have other things, have this, and you have fulfilled all commandments of the law, because charity is the fulfilling of the law. (*Bede Expo. On 1 John*)

Bede. The world is the entire universe, consisting of four elements, and rounded into the appearance of a

sphere. It consists of fire, by which the stars shine; of air, by which all breathing things live; of water, which barricades the earth by surrounding and penetrating it; and of earth, which is the middle and lowest portion of the world, and hangs suspended, motionless. (*Bede On the Nature of Things 1.3.195*)

^a. The fact that they do not sin. ^b. By their fruits you shall know them. (*Matt. 7:16*)

^c. In this that they sin. ^d. Because that which is of God does not sin; therefore he who sins is not of God. ^e. Not repaying to God what he owes. ^f. He is not of God.

3:11 ^aBecause this ^bis the annunciation, which you have heard from the beginning, That you love one another.

^a. We must truly have love. ^b. This is my commandment, that you love one another. (*Jn. 15:12*)

3:12 Not as ^aCain, who was of the ^bwicked, and killed his brother. And ^cfor what cause he killed him? Because his works were ^dwicked: but his brother's ^ejust.

Because his works were wicked. Where there is envy, there is no fraternal love. When he says that Cain's works were bad, he means nothing else but envy and hatred of his brother. When he says that Abel's works were just, he means nothing else but charity. This is how men are judged. Let no one pay attention to the tongues, or to the acts. If a heart does not do good for his brothers, it shows what it has within itself. Cain offered in the right way a

creature to his Creator, but he did not discern things in the right way, when he thought that the gifts he offered with hatred of his brother were pleasant. Abel offered with love, and it was pleasant. (*Bede Expo. On 1 John*)

^a. Behaving. ^b. The devil who envied God and fell, envied man and threw him down. ^c. See where homicide arose from. ^d. He envied his brother.

^e. Through charity.

1 John 3

3:13 ^aMarvel not brethren, if ^bthe world hates you.

Marvel not. It is not surprising if a lover of the world hates a brother who is separated from the love of the world and intent on heavenly desires. For a sinner, religion is an abomination. (*Bede Expo. On 1 John*)

^a Have love, and do not give up love because of the hatred or persecutions of the world, because you are being tested through temptations. ^b Lovers of the world.

3:14 ^aWe know that we are translated from ^bdeath to life, ^{*}because we love the brethren. ^{*}He that ^{*}loves not, ^cabides in ^ddeath.

We know, etc. Let no one exalt himself because of his virtues, let no one be afraid of his lack of strength; He who loves his brother gives clear evidence that he belongs to the lot of the just. (*Bede Expo. On 1 John*)

Abides in death. The life of the flesh is the soul, the life of the soul is God; the death of the body is to lose the spirit; the death of the soul is to lose God.

Therefore, he who loses God through hatred of his brother, loses life. (*Bede Expo. On 1 John*)

^a Love must not be diminished because of the world. Because... ^b Eternal. ^{*} Through this. ^{*} But. ^{*} His brother. ^c He is not just going to come into eternal death, but he already abides in it. ^d Of the soul.

3:15 ^aWhosoever hates his brother: is a murderer. And you know that no ^bmurderer has life ^ceverlasting abiding in himself.

Whosoever hates his brother. He who persecutes his brother out of hatred provokes to anger and discord, and thus, for what concerns himself, he kills him in the soul. If someone considered hatred for his brother as a little thing, will he not consider in his heart homicide as a little thing? He does not move his hands to kill, and he is already convicted of being a homicide: the other one lives, and he is judged as a murderer. (*Bede Expo. On 1 John*)

Does not have life everlasting. He who is convicted of this kind of homicide, which is to quarrel with one's brothers, shall be condemned forever with Cain. (*Bede Expo. On 1 John*)

^a We must love, not hate, because whosoever hates... ^b He who either strikes with the sword or persecutes with hatred is a murderer. ^c Even if here through faith he seems to live among the saints.

1 John 3

3:16 ^aIn this we have known the charity of God, because he has yielded his life for us: and we ought to yield our lives for the brethren.

*In this we have known the charity of God. Having first written many arguments about having charity, he finally adds something about the perfection of charity under the example of the passion of the Lord. This charity Peter is admonished to have, when, asked by the Lord, he professes that he loves him, and it is said to him, *But when you shall be old, you shall stretch forth your hands, and another shall gird you, and lead you where you would**

not (Jn. 21:18). In these words he was taught to yield his life for the sheep. For greater charity no one has, than *that a man lay down his life for his friends* (Jn. 15:13). (*Bede Expo. On 1 John*)

^a. *I have demonstrated that we must have charity in many ways, and, to finish, out of charity we must lay down our lives for our brothers, as Christ has laid down his life for us all.*

3:17 He that shall have the substance of the world, and shall see his brother have ^aneed, and shall ^bshut his bowels from him: how does the charity of God abide in him?

He that shall have the substance. If due either to lack of opportune time or to human weakness we do not lay down our lives, we must at least lay down our possessions for our brothers, and this is the nourishment of love. He who has learnt to give his possession will one day be able to lay himself down. (*Augustine Ep. of 1 John Homily 5*)

^a. *Of food or clothes.* ^b. *So that he does not have compassion for his misfortune, or gives nothing even if he has compassion. If you cannot give superfluous things to your brother, you can lay down your life for your brother.*

3:18 My little children, let us not love in word, nor in tongue, but ^ain deed and in truth.

Little children. Charity is not perfected in him who does not lay down his life for his brothers, or who does not at least give money. Therefore, so that you may have perfected charity, little children of the same Father, *let us not love* etc.

Let us not love in word nor in tongue. By word mere speech, not deed, is meant; by tongue a manifold discourse, as some wish to make you believe they are well-intentioned by repeated discourses.

Let us love in deed and in truth.
Because even if we are deceived in love

out of human frailty, we are not deceived in reward, because he is greater than our heart (v. 20), and knows with what zeal all things are done.

And in truth. In order that we give services with a sincere intention, not for ostentation or for some temporary benefit, but out of consideration for God alone.

^a. *As opposed to in word and in tongue.*

1 John 3

3:19 ^aIn this we know that we are of the truth: and in his sight we shall ^bpersuade our hearts.

In this we know that we are of the truth. By the fact that we love the truth, we know that we are of the truth, that is we know that we have got this true love from God (who is the truth), and from this love we know that we are in his sight, that is that we deserve his sight, and in this love we also persuade our hearts, to devise better works.

And in his sight we shall persuade our hearts. That is, we persuade our hearts to have thoughts of the kind to be worthy of the divine sight. For all those who plan to do something persuade their hearts to direct their attention to contemplate that same action. But he who thinks about bad things, if he could,

would conceal them from God: those on the other hand who think about good things very easily persuade their hearts to desire to become visible to God's sight, which is the sign of a great perfection, when someone rejoices that their works or their thoughts are seen by God. For he who does the truth comes to the light, so that his works may be manifested, because they were made in God (Jn. 3:21). (*Bede Expo. On 1 John*)

^a. *When we do works of piety in truth, it appears clearly that we are of God, who is truth; when we imitate his perfection in the measure of our capacities.* ^b. *To think out better things.*

3:20 For if our hearts do reprehend us: God is greater than our heart, and knows all things.

For if our hearts do reprehend. And it is a great thing that through love we have thoughts so pure that we want to show them to God: for even if conscience accused us inside and wanted to hide from God because we would not do our good actions with a good spirit, yet we could not hide from God, because he is

greater than our heart, and knows all things: therefore love prevails, since it commends us to him from whom we cannot hide. (*Bede Expo. On 1 John*)

Deceived in love, that is, because we would not love in an orderly manner and not as much as God commands.

3:21 My dearest, if our hearts do not ^areprehend us, we have confidence toward God.

^a. *In love, but we are certain that we have a pure love for our brothers when we seek the salvation of our brothers, and not another profit. Same if it does*

not reprehend us in the prayer of the Lord when we say, "Forgive us our debts, as we also forgive our debtors." (Matt. 6:12)

1 John 3

3:22 And whatsoever^a we shall ask, ^bwe shall receive of him: because we keep his ^ccommandments, and do ^dthose things which are pleasing ^ebefore him.

And whatsoever we shall ask. It is a great promise and desirable to the faithful. But if anyone is so perverse as not to be delighted by heavenly promises, let him at least fear that which on the other hand wisdom dreadfully thunders: *He that turns away his ears from hearing the law, his prayer shall be*

as abomination (Proverbs 28:9). (Bede Expo. On 1 John)

^{a.} *Of the root of charity.* ^{b.} *Even if sometimes not according to our will, yet for salvation always.* ^{c.} *Of charity. (keep) In our mind.* ^{d.} *Works of charity* ^{e.} *In secret, where he sees. (ref. Matt. 6:4)*

3:23 And ^athis is his commandment that we believe in the ^bname of his Son Jesus Christ: and ^dlove one another, ^eas he has given commandment unto us.

And this is his commandment. He first puts commandment in the singular, and then he writes two, because these cannot be separated. *(Bede Expo. On 1 John)*

^{a.} *As if someone were asking, "What is that commandment?" faith and love.*

^{b.} *Because there is no other name whereby we must be saved (ref. Acts*

4:12). ^{c.} *This is my commandment, that you love one another, as I have loved you (Jn. 13:34); love one another for the same aim for which I love you; that is, that you may reach happiness.* ^{d.} *Thus, with pure love, not as robbers or any wicked people you like love one another, but not virtuously. Bad people love one another, but that love is infernal, and worse than discord.*

3:24 ^aAnd he that keeps his commandments, abides in ^bhim, and ^che* in him. ^dAnd in this we know that he abides in us, by the ^eSpirit which he has given us.

And he that. He describes with what reward these commandments of faith and love are kept. *(Bede Expo. On 1 John)*

Abides in him, etc. In the first times of the growing Church, the Spirit used to fall upon believers, and they would speak in tongues, and do miracles. But now the Church does not need exterior signs. Everyone who has faith, and charity, testifies that the Spirit abides in him. *(Bede Expo. On 1 John)*

^{a.} *You do not love the King whose law you despise.* ^{b.} *In God, as in a home, as in a safe refuge.* ^{c.} *As in a clean vessel, both in the present and in the future.* ^{d.} ** God. If we keep charity, he abides in us; and if we doubt whether he dwells in us, we can show this by manifest signs, because he has given us sorts of tongues, the grace of cures, and all the other gifts.* ^{e.} *Holy Spirit.*

Chapter 4

4:1 *My dearest, believe not every ^aspirit, but prove the spirits ^bif they be of God: ^cbecause many ^dfalse prophets are gone out into the world.

Believe not every spirit. Many heretics, many schismatics confess that Jesus has come in the flesh, but they deny it in deeds, by not having charity. It is by charity that the Word become flesh; he who does not have charity denies that he has come in the flesh, and he is convicted of not having a spirit that is of God. The Spirit of God does not say that Jesus has come in the flesh by the sound of the tongue, but by loving and acting. Jesus came to gather, the heretic scatters: he does not have the Spirit of God. (*Bede Expo. On 1 John*)

Because many having no charity, and breaking the unity of the Church with depraved doctrine, they nonetheless contend that the Holy Spirit is in them. He adds that they should be tested

through their fruits, to see if they are false or true prophets: because grapes are not gathered from thorns, nor figs from thistles. (ref. Matt. 7:16)

* This is the famous work and grace of the Spirit, namely the one that is called the discernment of spirits. ^a *Speaking spiritually so that you may choose him to imitate him; because some gifts of the Spirit are common to good people as well as to bad ones, except charity.* ^b *If they are spiritual in accordance with God, if they rely on charity, because if I should know all the mysteries, and have no charity, etc. (1 Cor. 13:2)* ^c *I protect you in advance for this reason, because, etc.* ^d *Who preach errors under cover of faith, and corrupt people with bad examples. Having no charity.*

4:2 ^aIn this is the spirit of God known, every spirit that ^bconfesses Jesus Christ to have come in flesh, ^cis of God:

Every spirit that confesses. Many heretics, who wanted to break the unity of the Church with their perverse doctrine, have erased this verse from the epistle not to be convicted of error through it. (*Bede Expo. On 1 John*)

^a *How we can test it: the Spirit of God is known by this sign, that is to say that every spirit...* ^b *in voice and in work, and it instructs listeners with the same charity by which God was made man.* ^c *And this one you must believe.*

1 John 4

4:3 and every spirit that ^adissolves Jesus, is not of God: And this is ^bAntichrist, of whom you have heard that he ^ccomes, ^dand now he is in the world^e.

Dissolves. He who divides God from man, who separates his limbs from God, who interprets God's words wrongly, who draws back from God by living wrongly.

^{a.} That neglects the divinity, the soul, the flesh or the commandments. ^{b.} Walking

ahead. ^{c.} As the Day of the Judgment is imminent. ^{d.} Dwelling in the minds of those who oppose Christ in word or in deed, for the mystery of iniquity is already at work (2 Thess. 2:7). ^{e.} In lovers of the world.

4:4 ^aYou are of God, little children, and have ^bovercome ^chim, because ^dgreater is he that is ^ein you than he that is in the world.

^{a.} They are not of God, but you are. ^{b.} By confessing that Jesus has come in the flesh and by having charity.

^{c.} Antichrist. ^{d.} But not thanks to free will (i.e. you have not overcome him thanks

to your free will), but because God is greater at protecting than the devil at attacking. ^{e.} He teaches to have hope and humility.

4:5 They are of the world, therefore of the world they speak, and ^athe world hears them.

They are of the world. These spirits must not be loved, must not be heard. Because even if they invoke the name of Christ, and mark themselves with the sign of Christ, they are still of the number of those who desire worldly things, who are ignorant of heavenly things.

Therefore of the world they speak. Demonstrating by means of worldly wisdom that God cannot become a man, die and be resurrected, and have his dwelling in heaven as a mortal man, and other things of the kind.

^{a.} But they cannot divert the hearts of spiritual people.

1 John 4

4:6 *We* are of God. He that ^aknows God hears ^bus: ^che that is not of God, ^dhears us not, in this we ^eknow the spirit of truth, and the spirit of error.

**Because we have charity. *But....*

^a Through charity. ^b The preachers of the truth. ^c He who does not have charity. ^d The carnal one does not

perceive the things that belong to the Spirit of God. ^e He who hears us has the spirit of truth; he who does not hear has the spirit of error.

4:7 ^aMy dearest, ^blet us love one another: because charity is of God. And every one that loves his ^cbrother is born of God, and ^dknows God.

My dearest, let us love one another. He has recommended charity in many ways, now he comes to its specific praise, in which we must hear him the most, that is: Every one that loves, is born of God, and knows God, for God is charity. He had said: Charity is of God; here he adds: God is charity (1 Jn. 4:8).

Augustine. Charity is a disposition of the mind to love God for the sake of God, and one's neighbor for the sake of God. Also elsewhere. But you, Lord, are neither a disposition of the mind nor a mind but you are the Lord God of the mind. He who acts against charity, acts against God. It seems easy for anyone to act against man, but who is not afraid of acting against God?

Charity is of God. God the Son is of God, God the Holy Spirit is of God, and they are not three Gods, but one God;

the Father, the Son, and the Holy Spirit; and he in whom the Holy Spirit dwells loves; therefore love is God, but God who is of God, and so one rightly says that love is of God, and that God is love. When one says "of God", either the Son is understood, or the Holy Spirit. As the apostle says, "Charity is poured forth in our hearts, by the Holy Spirit, who is given to us" (Rom. 5:5), we understand that the Holy Spirit is in this love. This is the source in which the stranger has no share, though he has a share in all other Sacraments of the Church. He exhorts us to drink of this source, saying "Let us love one another".

^a And because we are of God, not of the world, therefore... ^b In word, and in deed. ^c Or God. (his brother) Because he remains with God. ^d Both here and more fully in the future.

1 John 4

4:8 He that loves not, ^aknows not God, because ^bGod is charity.

Because God is charity. It makes no difference in God for him to be called just and justice, to be called loving and love, because he is not called just by a transfer of name from justice or loving by a transfer of name from love because he has justice or love, but because he is justice or love.

^a One does not come to the knowledge of charity otherwise than through charity, because wisdom will not enter into a malicious soul (Wis. 1:4).
^b Brotherly love leads to the knowledge of God who is the uttermost love.

4:9 In this has the charity of God appeared in us, because God has sent his ^{*}only begotten ^aSon ^binto the world, ^cthat we may live ^dby him.

In this. To prove that God is love and that he loves us, or to lead us by his example to love one another and to come to God's acquaintance with him (God). As God did not wait for us to love him, in the same manner let us not wait for others to love us, but let us love first. The love of the Father has been proven

because he sent the Son: the Son's love, because he died. (Augustine Ep. of 1 John Homily 7)

^{*} Visible by the flesh. ^a Invisible in himself. ^b To die for the world.
^c (because) first (we were) dead.
^d After he was resurrected.

4:10 ^aIn this is ^bcharity: not as though we have loved him, but because he has first ^cloved us, and ^dsent his Son a propitiation for our ^{*}sins.

Not as though we, etc. We did not love him first so that he himself would love us as though our love deserved it, but also he himself loved us first, so that with his grace as a guide we may love him. (Augustine Ep. of 1 John Homily 7)

Propitiation. Another translation has "offerer/propitiator (litatorem)", that is a sacrificer for our sins. (Augustine Ep. of 1 John Homily 7)

^a In this sending. ^b Manifested. ^c He has loved us, but not iniquity. ^d As a proof of love. ^{*} To destroy them.

4:11 ^aMy dearest, if God has so ^{*}loved us: we also ought to love one another.

We also ought to love one another. Love, and do what you want. If you are silent, you are silent with love; if you scream, you scream with love. From this root nothing but good can spring up. (Augustine In Ep. of John Homily 7)

^a Be therefore imitators of God, like dearest sons, and walk in love. ^{*}But not iniquity.

1 John 4

4:12 God, ^ano man has seen at any time. ^bIf we ^clove one another, God ^dabides in us, and his ^echarity in us is perfected.

God no man has seen at any time. God is not seen in the same way as those visible things known to physical senses. But even if he was once seen in that way of seeing, he was not seen as those things of nature are seen, but by his own will, appearing in the form that he wished, his nature being hidden and remaining immutably in him. As to the manner in which he is seen as he is, maybe he is now seen in this manner by the angels, and will be seen by us when we are the equals of angels. But not even then will he be seen in the same way as those visible things that are perceived by physical sight, but the Only begotten who is in the Father's bosom will himself tell that which does not concern the eyes, but the sight of the minds. Therefore, as, if we wished to see the sun, we would cleanse the eye of our body, so, wishing to see God, let us cleanse the eye of our heart. But

since we hope for this sight in the future, what should we do, what consolation should we use while we are still travelling in our body? Let us love one another, and thus God abides in us. (*Bede Expo. On 1 John*)

And his charity, etc. Start loving, and God has started being in you; grow in love and, by dwelling longer in you, God will make you perfected, so that you love even your enemy, even as he has loved his enemies. (*Bede Expo. On 1 John*)

^a For this reason we must love, because, while God is invisible, we see it through charity, as if against nature.

^b But yet... ^c With a sincere and disciplined charity, not with a slack and slothful clemency. ^d By inspiring good things. ^e By dwelling in you, God will make you perfected.

4:13 ^aIn this we know that we abide in him, and he in us: ^b*because he of his Holy Spirit has given to us.

In this we know. How shall we know if we have the Spirit of God? Ask your bowels; if they are full of charity, you have the Spirit of God, because the charity of God is poured forth in our hearts, by the Holy Spirit, who is given to us (Rom, 5:5). (*Augustine In Ep. of John Homily 8*)

That we abide in him, and he in us. God abides in us, and we in God, and let no one despair of salvation, because even

if the diseases of wicked doings weigh us down, there is an All-mighty Physician to heal us. Let us rejoice in hope so that we may come to its realization. (*Bede Expo. On 1 John*)

^a If we love, he abides in us; which we demonstrate with such a proof: because he has given us of his Spirit. * He makes us know and talk accurately of his divinity.

4:14 And ^awe have seen and do ^btestify that the Father has ^csent his Son the ^dSavior of the world.

^a Through this we prove that he has given of the Holy Spirit: because we have seen, that is, through the Spirit inspiring us we have known by faith, and through the Spirit strengthening us we testify; which those who have not

received the Holy Spirit do not do.

^b Because he was in the world and the world knew him not (Jn. 1:10). ^c To the knowledge of men. ^d Now Savior, one day Judge.

1 John 4

4:15 ^aWhosoever shall confess ^bthat Jesus is the Son of God, God abides in him, and he in God.

Whosoever shall confess. He had said above, "If we love, God abides in us"; here he says "Whosoever shall confess that Jesus is the Son of God, God abides in him, and he in God", implying that whosoever has love for his brothers really testifies that Jesus is the Son of God. For the causes whose effects are in agreement, are themselves in agreement. (*Augustine On the Trinity Bk. 15*)

God abides in him, and he in God. They reciprocally dwell in each other, he who contains, and he who is contained. You dwell in God, but to be contained; God

dwells in you, but to contain you so that you may not fall: how will he whom God contains fall? (*Augustine In Ep. of John Homily 8*)

^a *We, through the Spirit that was given to us, believe and testify, and whosoever, following our example, confesses through the same Spirit with the true confession of the heart, so that neither the deceits of the heretics nor the tortures of persecutors nor the examples of carnal brothers nor his own frailty makes him stumble...* ^b *No man says the Lord Jesus, but by the Holy Spirit. (1 Cor. 12:3)*

4:16 And we have ^aknown and have believed the ^bcharity, which God has in us. God is charity: and he that abides in charity, abides in God, and God in him.

And we have known. We have seen and testify that God sent his Son, and we know for what reason he did this: not because he needed to, not because he owed something, but only out of charity. As he had an only Son he did not want him to be alone, but so that he might have brothers he adopted for him some who would possess eternal life with him. (*Augustine In Ep. of John Homily 8*)

God is charity. He had said the same thing above, now he says it again to commend it further, and to mention another effect of charity. He said above that the First Advent of the Son of God in the world for the salvation of the world was done through charity. Here he announces the salvation of the faithful through the same charity in the Second Advent in the Day of the Judgment.

While he commends love, he neither completely passes the love of God in

silence nor names it frequently. The love of the enemy he completely passes in silence. He mentions fraternal charity very frequently. Why this? Since he says that it is no great thing if we love those who love us, if love is not also directed towards enemies? But he who has attained love of his enemies will not ignore his brothers. For it has (like a fire) first to seize what is closest, and thus extend to what is farther. He who wishes his enemy to become his brother, loves him as a brother. For he does not love in him what he is, but what he wants him to be. As the craftsman loves the wood cut from the forest of which he is going to make something: he does not love what it is but what he is going to make. Therefore he did not instruct too little about charity. In mutual love is the perfection of divine charity.

^a *By Christian faith as if we had seen.*

^b *Which deceives no one.*

1 John 4

4:17 *In this is charity perfected with us, that we may have ^aconfidence in the Day of Judgment: ^{*}because as he is, we also are in the world.

In this is the charity of God perfected.

By this sign anyone can test how much he has progressed in charity. Ask your heart, and it will answer you. Someone believes that it is the Day of the Judgment, but because he is not perfected in charity, he has started fearing; but if he were perfected, he would have confidence; and thus he would wish for it (i.e. the Day of the Judgment), he would not fear. When one turns to penitence, he starts fearing, but with the progress of good work, he learns not to fear, but to wish it would come, whence the Apostle says "I desire to be dissolved and to be with Christ" (Phil. 1:23). (*Augustine In Ep. of John Homily 9*)

Because as he is, etc. As it has been explained, one does not always say "as/sicut" to signify equality, but some similarity: as I have ears, so does also the image. If we were made to God's image, why are we not as God? (*Augustine In Ep. of John Homily 9*)

**Through this it is shown that we love God perfectly, if we do not fear the coming of his judgment: he that fears is not perfected in charity (verse 18). ^a Not fearing to appear before the Judge.*

**Through this we have confidence: because we imitate the perfection of his love by loving even our enemies in the world, even as he rains upon the just and the unjust in the sky. (Matt. 5:45)*

4:18 *Fear^a is not in charity: but perfect charity casts out fear, because fear has ^bpainfulness, and he that fears is not ^cperfect in charity.

Fear is not in charity. By this perfect charity is understood, because in such a charity which, to the imitation of divine goodness, does good even to enemies, fear is not. (*Bede Expo. On 1 John*)

Casts out fear. The fear of which it is said, "The fear of the Lord is the beginning of wisdom" (Proverbs 9:10), by which anyone starting works of justice fears lest the severe Judge come and damn him while he is not corrected enough. Perfected charity makes justice perfected, and it has no reason to fear, but it desires the coming of the Judge. It is one thing to fear God lest he send you into Gehenna: this fear, not yet virtuous,

will cease; it is another thing to fear lest he forsake you: this fear is virtuous and remains in the century of the century, because it desires the advent of the Bridegroom. (*Augustine In Ep. of John Homily 9*)

**It prepares the place for charity.*

^a *Which has confidence thanks to justice, but charity also makes so that present tribulations are not feared. (fear) Slavish. ^b Because the conscience of sins tortures the heart when justification has not been done yet. ^c He who fears is not perfected; to be perfected, let us love.*

1 John 4

4:19 Let us therefore love God, because God ^afirst has loved us.

Because God first. God's love gave us the chance to love him, whence he says, "You have not chosen me: but I have chosen you" (Jn, 15:16). (*Bede Expo. On 1 John*)

^a *While there was no obligation, but in order to make friends from enemies.*

4:20 ^aIf any man shall say, that I love God: ^{*}and hates his brother, he is a liar. ^{*}For he that loves not his brother whom he sees: God ^bwhom he sees not, how can he love?

God whom he sees not. He does not see God because he does not have love; he does not have love because he does not love his brother, because if he had love, he would see God. Therefore, with our eye cleansed through love, let us strive to look on the immutable substance of God.

He who loves his brother necessarily loves God, because he loves the love itself with which he loves his brother,

and God is love; and if he loves love, he cannot hate his brother whom God loves and commands to be loved.

^a *Because many say "I love" only in word, this is added, "if any man". ^{*}An opposed and contrary fruit is brought forth, so that sometimes hatred flatters, and charity rages. ^{*}In which he is proven to be a liar. ^b Because one cannot love an unknown thing.*

4:21 And this commandment we have from God: that he which loves God, ^alove also his brother.

And this commandment. So that no one dare to say "I can love God even if I do not love my brother", he adds and this commandment, etc., How do you love him whose commandment you neglect?

^a *Because if he does not love his brother, he does not love God either, whose children he does not love.*

Chapter 5

5:1 Whosoever believes that Jesus is ^aChrist, is ^bborn of Him. And every one that loves ^chim which ^dbegat: ^eloves him also that was ^fborn of him.

Whosoever believes. He believes who lives as Christ has commanded, otherwise even the demons believe. And works before faith are either null or, even if they seem good, they are empty, because they are apart from the way which is Christ. (*Bede Expo. On 1 John*)

Whosoever believes. He who truly loves God, also loves his brother. For he who loves God the Father, loves God the Son, who was begotten by the Father, and he who loves the Son of God, loves also the sons of God, who are the limbs of that Head. Therefore let us love the sons of God so that we may love the Son of God whose limbs they are, and, by loving the entire Son, let us love the Father. For love joins together the body of Christ, so that there may be one Christ. So he who loves his brother, loves himself. For he is himself one with him. Nor can he who loves the limbs of Christ not love Christ. So he who loves the Son, who is the same as the Father, necessarily loves the Father too. Whosoever believes. And he who truly

loves God, loves also his brother. For he who loves God who begot, loves him who was begotten, since he was begotten by him. And who is born? Whosoever believes, etc. And who is it who begot? God the Father. Therefore, he who loves God who begets in faith, loves him who was begotten in faith. And speaking suitably about love, he mentions faith, because if anyone is so hard as to disdain to love a man for the reason that he is a man, because he is in the same exile, he must be reminded to love him for this reason at least, that he is born of God, that he is a sharer of the same grace. But because many love their neighbors on account of consanguinity, or on account of a temporal advantage, he determines who is a true lover of one's neighbor. (*Bede Expo. On 1 John*)

^a. Messiah. ^b. In this faith. ^c. God. ^d. In faith. ^e. Man. ^f. In faith. ^g. God.

5:2 ^aIn this we know that when we love the children of God, we love God, and keep his ^bcommandments.

^a. He who is rightly proven to love his neighbor is he who also loves God. And so that no one should deceive themselves concerning the love of God, saying in word only that they love God,

he adds "and keep his commandments". As a proof of love is the display of work. *This is my commandment, that you love one another (Jn. 15:12).

1 John 5

5:3 For^athis is the charity of God that we keep his^bcommandments: and his commandments are not heavy.

(They) are not heavy. They do not weigh down as a talent of lead, but they lift up, and the keeping of the commandments of God makes men elevated. (*Didymus of Alexandria Expo. 1 John*)

Are not heavy. For the yoke of God is sweet, and a light burden. For things that are hard and harsh by their nature, the love of God and the hope of the reward makes light. If someone says that they are heavy, he accuses his own weakness, because for the strong man they are light, and in truth they are not heavy, because all that is born of God, overcomes the world (verse 4). He is born of God who loves God and neighbor, and who about God's commandments has so determined, that he would bring them to action. And he overcomes the world, despises the allurements or hostilities of the age, and the very death of the body.

He seeks the things that are above, not those that are on earth. And so that no one should trust that he can overcome the world by his own merit, he adds, "and this is the victory which overcomes the world: our faith" (verse 4). That faith which works through love, and which solicits God's help. (*Bede Expo. On 1 John*)

^a. *Through this is proven that the love of God is in us, if we keep his commandments, by loving the sons of God. I say at the same time that we should love God, and perform his commandments, because otherwise there is no love. He that does not love the king's law, does not love the king. Out of love for the King his law ought to be fulfilled.* ^b. *Which ought to be kept willingly, because his commandments are not heavy.*

5:4 Because all that is born of God, overcomes the world, ^aand this is the victory ^bwhich overcomes the world, our faith.

And this is the victory which overcomes the world, our faith. That faith which works through love, and requires the help of God.

^a. *Demonstratively, he shows faith, as if with his finger, as being firm and permanent.*

1 John 5

5:5 ^aWho is he that overcomes the world, but he that believes that Jesus is the Son of God?

Who is he that overcomes, etc. He determines the kind of faith that conquers, that is, faith in Christ. As if: Truly by faith he conquers the world, because it is not conquered by something else.

Our faith. Here is the faith that conquers: the one which believes that he was a true man and a true God. (*Bede Expo. On 1 John*)

^{a.} *Who could have contempt for the world except him who believes Jesus to be the Christ who was prophesied, and who joins worthy works to faith?*

5:6 ^aThis is he that came by water and blood Jesus Christ: not in water only, but in water and blood. And it is the ^bSpirit which testifies, that Christ is the truth.

This is he that came by water. And because only faith in and confession of the divinity of Christ is not sufficient for salvation and for conquering the world, he adds also about his humanity.

Spirit. That is the human soul which he let out in the passion, the water and blood which flowed from his side, which would not be possible if he did not have the true nature of flesh. But before the passion too, his sweat that became as drops of blood (reference to Lk. 22:44): showed the reality of his flesh. And the fact that as he was already dead, blood and water flowed vigorously from his side against the law of nature was testifying that the body of the Lord would live better after death, and that his death would give us life. As to the fact that his sweat was flowing onto the ground as blood, it indicated that he would wash

the Church in the whole world with his blood. (*Bede Expo. On 1 John*)

^{a.} *He who was eternal came for salvation and the remission of sins through the water of baptism and the blood of the passion; not only did he deign to be baptized for our washing, and to consecrate the sacrament of baptism to us, but he also gave his blood for our redemption.* ^{b.} *And although he suffered as a man, yet the Spirit was seen above him at his baptism in the appearance of a dove; or the spirit, that is every spiritual doctor testifies that Christ is the truth; the true Son of God, not a spectre; a true mediator and reconciliator, free from sin, and having sufficient power to take away the sins of the world.*

1 John 5

5:7 For there be three which give testimony in heaven, the Father, the Word, and the Holy Ghost, and these three be ^aone.

For there be three. Through this it is apparent that Jesus is truth, true God and true man. Because concerning both we have a sure testimony: concerning his divinity we have testimony through the Father, the Son, and the Holy Spirit; concerning his humanity, through the soul, water, and blood.

The Father gave testimony of his divinity when he said, "This is my beloved Son" (Matt. 3:17). The Son himself gave testimony when he was transfigured on

the mount, and showed the power of divinity and the hope of eternal happiness. The Holy Spirit gave testimony when he rested above Jesus at his baptism in the form of a dove, or when he filled the hearts of believers for the calling of the name of Christ.

^a. *They are testifying about the same thing as one God.*

5:8 And there be three which give testimony in earth: the Spirit, water, and blood, and these three be one.

5:9 ^{*}If we receive the testimony of men, the ^atestimony of God is greater, because ^bthis is the ^ctestimony of God which is greater, that he has testified ^dof his Son.

If we receive the testimony of men. Great is the testimony of the man David which he provides of the Son of God, "The Lord said to my Lord: Sit at my right hand" (Psalms, 109:1). And he even represents the Son speaking, "The Lord has said to me: Thou art my son" (Psalms, 2:7). Great is the testimony of the forerunner, who said, "I have baptized you with water; but he shall baptize you with the Holy Spirit" (Mark 1:8). But greater is the testimony of the Father who visibly sent into him the Spirit which he was always full of, as if he said, "If you believe the men

foretelling the advent, believe the Father testifying that Christ has now come".
(*Bede Expo. On 1 John*)

^{*}And because we have such certain testimonies, we ought therefore to receive them, because we are accustomed to receiving even the testimonies of men who are able to lie.
^a. *Which must be better received.*
^b. *Through which I prove.* ^c. *Namely because it is the testimony.* ^d. *This is my beloved Son, in whom I am well pleased (Matt. 3:17).*

1 John 5

5:10 He that believes in the Son of God, has the testimony of God in himself. ^aHe^b that believes not the Son, makes him a 'liar: because he believes not in the ^atestimony which God has testified of his Son.

He that believes in the Son of God. He understands that the Father says the truth in the testimony of the Son. Who doesn't believe, he says the Father has lied. In vain do the Jews who despise Christ say that they believe in the Father, because they despise Christ.

In the Son. Since the Father testifies about the Son, let us believe in the Son; for he who so believes in the Son that by doing good works he directs his course to the Son himself, has the testimony of God in himself. As if he were saying "God testifies about him too, that, believing in this way, he will be in the number of the sons of God, As his

Son himself thus promises, "If any man minister to me, him will my Father honor" (Jn. 12:26). Therefore if you have God as a witness of your faith, how will the infamy or the persecutions of men harm you? "If God be for us, who is against us?" (Rom. 8:31) (*Bede Expo. On 1 John*)

^a. But... ^b. He who says that he is not his Son, or that he is less important than the Father. ^c. In saying, "I and the Father are one." A liar in this. ^d. You are my beloved Son, in you I am well pleased. I made it clear in the passion, and I will again make it clear.

5:11 And this is the testimony, that God has given us life everlasting. And this life is in his Son.

And this is the testimony. He has testified about the Son, and also about us his adopted sons, that through his only Son he would give us too, now in hope, one day in reality, eternal life.

And this life is in his Son. In faith, and in the confession of the name, in the receiving of his Sacraments; because no one comes to the Father if not

through him (Jn. 14:6). And there is no other name whereby we must be saved (Acts, 4:12). And to avoid to seem not to have said enough that life is in the Son, he adds that the Son himself is that life. For as the Father has life in himself, so has he given life to his Son to have it in himself, who gives his people eternal life. (*Bede Expo. On 1 John*)

5:12 He that ^ahas the Son, has life: ^bhe that has not the Son of God, has not life.

^a. By believing and imitating. ^b. But...

1 John 5

5:13 ^aThese things I write to you, that you may ^bknow ^cthat you have eternal life which believe in the name of the Son of God.

^a In these things you must place faith, because... ^b So that you might be assured of your future beatitude. ^c So that you should not be seduced by the

deceits of those who deny that Christ is the Son of God, because you will have life as your faith deserves.

5:14 And ^athis is the confidence which we have toward him: that, whatsoever we shall ask according to his will, ^bhe hears us.

And this is the confidence. He inculcates in various ways the same things that he had promised, in order to incite us more vigorously to pray. (*Bede Expo. On 1 John*)

According to his will. So that we ask for what he wishes us to, or so that we come to ask while being such as he wants us to be. If we want our salvation or that of our neighbors, we are not at variance with God's will; but if our will moves away from God's will through ignorance, God's good will corrects our foolish will, as it happened to the apostle Paul. (*Bede Expo. On 1 John*)

According to his will. Not according to our fleshly desires, because what to ask as we should, we do not know, unless he himself show his will, who understands what is useful for us better than we ourselves do. If we ask according to his will, we obtain, as when we ask for a brother for whom there is need to ask.

^a And not only ought you to hope heavenly goods in the future out of faith in Christ, but even in this life there is confidence that we shall obtain when we ask something in a healthy way. ^b He who says, "Seek first the kingdom of God, and all will be added to you" (Matt. 6:33).

5:15 And we know that he ^ahears us ^{*}whatsoever we ^{*}shall ask: we know that we have the petitions which we request of him.

We know that, etc. Since we know that we have from him the petitions which we ask, we ask nothing that might be against him, we ask nothing except that which he has taught us, that which he has inspired us, and if we err in something, we are corrected at once.

^a Not only will he hear in future time, but we also know that he has heard and hears everyday. And through this that we are heard now, we are certain concerning the future. ^{*}According to his will. ^{*}And not only in future time, in giving [to us] the outcome of asking.

1 John 5

5:16 ^aHe* that knows his brother to sin a sin not to death, ^blet him ask, and ^clife shall be given him, ^esinning not ^fto death. ^gThere is a sin to death: ^hfor *that I say not that any man ask.

He that knows his brother. He is talking of the everyday and light sins which are healed as easily as they are difficultly avoided. If you have sinned in word, in thought, by forgetfulness or by ignorance, confess to a brother, as James teaches, ask him to intercede for you (Jm. 5). And if he confesses to you in his turn, intercede for him too. Here the prayer of the Lord suffices, and mutual confession. It is a light penitence. Then if the sin is a serious one, bring in the priests of the church, and chastise yourself after their examination. (*Bede Expo. On 1 John*)

There is a sin to death which separates you from God as death separates the soul from God. *There is a sin to death.*

The Lord orders to pray for persecutors; here he (John) says that there are some people for whom you must not pray, because there are sins in brothers that are more serious than the persecution of enemies; the sin of a brother is to death when, after the knowledge of God was given to him through grace of God, someone attacks the brotherhood, and is agitated by the firebrands of envy against the grace by which he was reconciled. It is a sin not to death if someone has not removed his love from

his brother, but through some weakness of the mind has not fulfilled the duties of brotherhood, whence Christ, "Father, forgive them, for they know not what they do" (Lk. 23:34), for they had not yet been made sharers through the grace of the Spirit and had not yet entered the society of the holy brotherhood. So did Stephen too pray for those who had not received God's grace. Paul does not pray for Alexander; because, as he was already a brother, he was attacking the brotherhood. For those who had yielded out of fear he does pray. All left me alone but may it not be laid to their charge (ref. 2 Tim. 4:16). (*Bede Expo. On 1 John*)

^a Not criminally, or not unto the end of his life. ^{*}Through confession, or by another way. ^b For him. ^c Shall be given by God thanks to your prayer. ^e I mean to him. ^f Not criminally. ^g But. ^h To the death of life. ^{*}Because that which is not corrected in this life, its pardon is hoped in vain after death; it can also be taken as referring to any criminal sin. Whatever differs from the measure of equity is numbered among sins, but the very little sins are not prejudicial to the just; but some sins are so opposed to all justice that if they are not corrected they plunge you into punishment.

5:17 All iniquity is sin. And there is a sin to death.

All iniquity is sin. All, as if he were saying, "One must truly pray for those sinning not to death, because everyone is invaded by many sins, and no one can be without sin, because all iniquity is sin. But above others is a sin to death,

which is not committed out of human frailty, and therefore is not purged by the prayer of the just, because those who do such things will not possess the kingdom of God. (*Bede Expo. On 1 John*)

1 John 5

5:18 ^aWe know that everyone which is born of God, ^{*}sins not: but the ^bgeneration of God preserves him, and the wicked one touches him not.

Everyone which is born. He who is born of God does not sin to death, he who is not born of God does sin. But we are among those who are born of God. Therefore we shall not sin, we shall not be touched by the enemy, but lovers of the world are subject to the wicked enemy. (*Bede Expo. On 1 John*)

Sins not. David sinned greatly, but because he was born of God, he belonged to the society of the sons of God: he did not sin to death, but by repenting he deserved forgiveness. (*Bede Expo. On 1 John*)

But the generation of God preserves. Those who persevere in the generation of God cannot sin, nor be touched by the wicked one. As day and night cannot mix, so justice and iniquity, the wicked one and the generation of God cannot mix. Therefore the wicked one touches

some, hurting and afflicting them, but not to their harm. (*Bede Expo. On 1 John*)

But the generation. Because it is voluntarily and not by nature that a man of this kind is the son of God, he suitably added this. (*Didymus of Alexandria Expo. 1 John*)

^a. *Who has the seed of God in him, is not able to sin unto death; for he is not able at the same time to perform righteousness as well as sin.* ^{*} *Sin unto death.* ^b. *The grace by which are reborn those who, according to His purpose, are called to be saints (Rom. 8:28) preserves them from committing sin to death, and if out of human frailty they have committed fault in any things, it protects them so that they may not be touched by the wicked enemy.*

5:19 We know that we are ^aof God, and the whole world is set in wickedness.

The whole world. Not only the lovers of the world, but also those recently born who do not have the ability to discern between good and evil, because of the first transgression they belong to the

kingdom of the Devil, unless they are delivered from darkness by the grace of God.

^a. *Reborn in baptism.*

5:20 And we know that the Son of God ^acomes: and he has given ^bus understanding, that we may ^cknow the true God, and may ^dbe in ^{*}his true Son. ^eThis is the true God, and life everlasting.

And we know that the Son. Without divine knowledge no one is able to arrive at eternal life. No one is able to know without the grace of God. Because no one knows the Son except the Father, nor does anyone know the Father except the Son and him to whom the Son wants to reveal both the Father and the Son. For the Son reveals both, who, appearing visibly in the flesh, disclosed the secrets of the divinity to

the world through the Gospel. (*Bede Expo. On 1 John*)

^a. *Through the flesh, only for our salvation.* ^b. *Who believe.* ^c. *By believing that he is the true Son of God.* ^d. *By loving.* ^{*}*As members.* ^e. *Through him we shall be gods living without end in God, in him who lives without beginning or end.*

5:21 My little children, keep ^ayourself from idols. Amen.

Little children keep. And since you are getting to know the true God and true man, and you wait for eternal life, beware of the doctrines of heretics, who put upon themselves the look of holiness, who by crooked doctrines change the glory of the incorruptible God into the likeness of corruptible things. For greed is the slavery of idols; those who place the world before God are idolaters. (*Bede Expo. On 1 John*)

Keep. Though he has presented to them in many words the testimony of perfection, it may however be feared that someone recently converted may have retained vestiges of superstition in his mind. (*Didymus of Alexandria Expo. 1 John*)

^a. *As holy vessels.*

Epistle of 2 John

He goes so far in writing to the holy woman that he doesn't hesitate to call her "Lady" in writing, and to provide testimony about her sons that they walk in truth.

1 The ^asenior to the Lady ^belect and her ^cchildren whom I ^dlove in truth, ^eand not I only, but also all ^fthat have known the truth.

The senior to the Lady elect. While some people doubt whether these two epistles are of the apostle John, through the fact, however, that they resemble the first one both in words and in a similar assertion of faith and charity against the heretics, they are proven to be of the apostle, not of the priest John. He writes to a certain Babylonian, who was called by her proper name Elect, advising her and her sons not to depart from the purpose of faith because of the heretics. Through this elect lady the universal Mother Church is signified; through her sons the younger people begotten in faith by the Church. He writes therefore to the universal Church that there is no perfection of faith outside charity, and he execrates the heretics who divide Jesus Christ. (*Bede Expo. On 2 John*)

Not I only. As he is about to write against the heretics who have lost the

truth, he says that one love for the saints is common to all who know the truth, so that by the similarity of Catholics he may deter them from the frequentation of the heretics. All the faithful agree in one truth, the heretics disagree in their errors. (*Bede Expo. On 2 John*)

Priests or bishops are called seniors for the maturity of their wisdom and seriousness, and the authority of such a man ought to be trusted.

^a I write as an elder as much in age as in manners or in wisdom. ^b It is her proper name. ^c By nature as much as in faith. ^d With true love or because you persist in truth. ^e So that the authority be greater. ^f Those who choose to imitate God, and seek God alone through works of charity.

2 ^aFor the truth which abides in us, and shall be with us ^bforever.

^a We love you for no other reason but on account of the truth of faith which

persists impregnably. ^b Until the end of life, or leading into eternity.

3 ^aGrace^b be with you, ^cmercy, ^dpeace from God the Father, and from ^eChrist Jesus the Son of the Father in ^ftruth, and ^gcharity.

And from Christ Jesus the Son of the Father. There were at that time heretics who denied that the Lord Jesus was the real Son of God, and he confutes them. (*Bede Expo. On 2 John*)

^a Persisting. ^b The remission of sins. ^c If after baptism you have erred in

anything.. ^d So that you may no longer offend God or a brother. ^e Who is coeternal and coequal with the Father, that is, he shares power and works with the Father. ^f Of the faith which you promised in baptism. ^g Of God and of neighbor.

2 John

**4 ^aI was exceedingly glad, because I have found ^bof your children
^cwalking in ^dtruth, ^eas we have received commandment of the Father.**

I was exceedingly glad. As if he said: What you have, keep it. Accept nothing else from the heretics, because I am glad of the things you have; I desire nothing more to be added to you for your salvation. Therefore, since I am glad of your good start, do not make me sad by your failure, because, as a careful guardian, I know everything that happens around you.

Walking in truth. Adam was put in the paradise to work it and to keep it (Gen.

2:15). The work indicates the advance of the task carried out; the keeping indicates the state and steadiness of perfection itself. (*Didymus of Alexandria Expo. 2 John*)

^{a.} *In the Lord concerning your good beginning.* ^{b.} *Some, perhaps not all.* ^{c.} *By progressing every day.* ^{d.} *In the true faith.* ^{e.} *As perfectly.*

5 And ^anow I beseech you Lady, not as writing a new commandment to you, but that which we have had from the ^bbeginning, that we ^clove one another.

Not as writing a new commandment, etc. He accuses the heretics who, having abandoned the things they had heard from the apostles, introduced new ones, and through this destroyed the covenants of brotherly charity. (*Bede Expo. On 2 John*)

^{a.} *And, assured through the things you have, for the rest I now ask this as something owed.* ^{b.} *Of faith, or from the previous fathers.* ^{c.} *So that the old faith and love remain unimpaired.*

6 And this is charity that we ^awalk according to his ^bcommandments. For this is the commandment, that as you have heard from the beginning, you walk in the same.

^{a.} *That is, that we keep the commandments, that we do not go out to some errors that we do not desist*

from work of virtues. ^{b.} *That's, those given concerning that same charity.*

7 ^aBecause many ^bseducers are ^cgone out into the ^dworld, which do ^enot confess ^fJesus Christ to have come in the flesh: this is a ^gseducer and an antichrist.

Because many seducers. This can be taken as being referring to the heretics, who confess that Jesus was incarnated, but deny either that his flesh was real, or that his divinity was real, or that God was his real Father, or something of the kind. Or it can be taken as being referring to the Jews, who deny that Jesus has come for the salvation of the world yet, but are waiting for the Antichrist to come. (*Bede Expo. On 2 John*)

^{a.} *And it is necessary that you persevere.* ^{b.} *Who were previously confessors of the Christian name.* ^{c.} *Of our community.* ^{d.} *To the love and doctrine of the world.* ^{e.} *Neither in their doctrine nor in their lives.* ^{f.} *The Master and standard of sanctity.* ^{g.} *Guard against them, for such they are, and so are those who agree with them.*

2 John

8 ^aLook to yourselves, that you ^blose not the things which you have wrought; ^cbut that you may receive a ^dfull reward.

Look to yourselves, etc. Do not agree with such people, but rather pay attention to how you have been perfectly instructed to faith and constancy.

Reward, etc. That you may receive God fully with delight by persevering in the doctrine that was handed down to you, and by not agreeing with their error.

^a. And therefore. ^b. That you lose not by failing that reward which you have deserved by working. ^c. Strive. ^d. In the future, or grace here.

9 *He that ^awithdraws and does not remain in the doctrine of Christ: has not God. He that ^bpersists in the doctrine: the ^csame has both the Father, and the Son.

And does not remain. If someone separates himself from divine doctrine so that he is outside the right faith and observance of the commandments of God, he separates himself from God, so that he does not have God. Through active and contemplative life does he who is the Creator of all become someone's God. (*Didymus of Alexandria Expo. 2 John*)

That persists. Stays in the evangelic doctrine, who thinks and behaves according to it; parts from it, who thinks

and behaves differently. (*Didymus of Alexandria Expo. 2 John*)

**He who pretends that they precede others in wisdom and doctrine, and out of pride withdraws from the humble preaching of Christ. ^a. Through some seduction or fear. ^b. But he who perseveres until the end will be saved. ^c. Indeed the Father and the Son are one true God, the Son is not posterior, he is not inferior to the Father.*

10 ^aIf any man come to you, and bring not this doctrine: ^breceive him not into the house, nor say, God save you, unto him.

If any man come to you. As John in Ephesus was entering the baths to wash and saw Cherintus, he went out saying, "Let us flee from here, so that the baths themselves in which Cherintus, enemy of the truth, is washing, may not corrupt us (*Eusebius Church History 3.28*)."^a Therefore he did what he taught. For then the apostles and their disciples were using such caution in religious scrupulousness that they wouldn't even tolerate to share a word with one of those who had parted from the truth. (*Bede Expo. On 2 John*)

Nor say God save you unto him. Because it looks like a sign of approbation of his error; for we say this to friends, whose works we like, and you perhaps would not be deceived, but others might perhaps be deceived through such a familiarity of yours, because they would think that you like them, and so would trust them.

^a. Since it is through this doctrine that one has God both here and in the future, and not through their doctrine, therefore if any man... ^b. Not only do not join him in opinion, but do not even receive him; lest, while you want to be hospitable, your good manners be corrupted through their evil conversations.

2 John

11 For he that says unto him, God save you, ^acommunicates with his wicked works.

^a. Since a conversation has been started, he shows himself to be of a kind

with him otherwise it is hypocrisy, which must not be found in Christians.

12 Having ^amore things to write unto you, I would not by ^bpaper and ink: for I hope that I shall be with ^cyou, ^{*}and speak ^dmouth to ^emouth: ⁱthat your joy may be full.

More things etc. Understand that this admonition will be very useful to you, because to its confirmation, I have even decided to come to you, and however I couldn't be completely silent in the meantime.

^a. About the admonition of the same thing, or perhaps also about other

things. ^b. By writing, which will not impress those things upon you as much as the life and presence of the Master.

^c. To instruct you. ^{*}I hope to... ^d. Mine.

^e. Yours, to instruct it, or to shut the mouth of those perverse people. ⁱ. With them having been confounded, and your faith confirmed.

13 ^aThe children of your sister elect salute you. ^bGrace be with you.

Salute you. As he forbids to say "God save you" to adversaries of the truth, so on the otherhand does he salute the elect on behalf of the elect. (*Bede Expo. On 2 John*)

^a. Either literally, or perhaps the children of the church of the other metropolis.

^b. This I say on my own part.

Epistle of 3 John

Prologue to the third canonical epistle of St. John. He praises Gaius because of his godliness, and he exhorts him to remain in the same godliness. He scolds Diotrephes for his ungodliness and pride. To Demetrius, on the other hand, he provides a good testimony with all the brothers.

1 The ^asenior to Gaius the dearest, whom I ^alove in truth.

To Gaius. Gaius, who had received the faith of Christ, a good man in the Acts, received the preachers and hearers of the Word of God, and supported them with his means, as is indicated in the epistle... But he (John) recommends hospitality, and invites him not to depart from it by the example and incitement of Diotrephes. Diotrephes indeed claimed that hospitality was useless.

It seems that Gaius was a Corinthian, whence Paul, "I thank God that I baptized none of you, but Crispus and Gaius" (1 Cor.1:14), and in another place, "Gaius mine host, and of the whole church, salutes you" (Rom. 16:23). (*Bede Expo. On 3 John*)

** I. ^a Not for the sake of temporal goods, but because of eternal ones.*

2 My dearest, concerning all things I make my prayer that you ^aproceed prosperously, and ^bfare well, as your soul ^adoes prosperously.

Concerning all things I make my prayer, etc. As now you have in abundance both good will to give generously to those in need and the capacity to do those works, so may you always be able, with the Lord's help, to lead a life full of virtues. (*Bede Expo. On 3 John*)

*^a I ask this of the Lord with constant prayers: that, what you are doing well, you may complete well. ^b In body and in mind. * It makes progress in your works of almsgiving. (fare well as your soul does prosperously) That you may fare well in your body even as you do in your soul. (your soul) The internal intention of the mind.*

3 I was exceedingly glad when the ^abrethren ^acame, and gave testimony to ^byour truth even ^cas you walk in truth.

I was exceedingly glad. It would be unbecoming if you failed, I now grieved because of the one thanks to whom I until now rejoiced. And therefore, not only on account of your salvation, but also on account of my authority, do persevere in hospitality.

**Stranger. ^a From you. ^b True charity that does not rest from work. ^c They give testimony as earnestly as you are earnest to work well.*

3 John

4 Greater thanks have I not of them, than that I may hear ^amy children do walk in ^btruth.

Greater thanks have I not of them. I was glad because I have no greater thanks of these brethren who came; that is, when brethren come to me, in no action or word of theirs do I rejoice more than of the fact that they announce that my children, whom I begot either by

preaching to them or by baptizing them, are keeping the truth of right faith and good work.

^a. In faith. ^b. True faith.

5 My dearest, you do faithfully whatsoever you work on the brethren, and that upon ^astrangers.

My dearest, you do faithfully. Therefore you must not desist from hospitality and almsgiving; for whatsoever you work on the brethren, you do it faithfully, that is as a faithful man, that is as it behooves a faithful man; not for vainglory, but you

show your faith by your works. (*Bede Expo. On 3 John*)

^a. From whom you expect nothing temporal. Whom you do not know.

6 They have rendered testimony to your ^acharity ^bin the sight of the Church; whom, you shall ^cdo well, ^dbringing on their way in ^emanner worthy of God.

^a. Works of compassion. ^b. And so others are incited to hospitality by your example. ^c. While they are with you.

^d. To other places they wish to go to. ^e. You honor God in his ministers.

7 For, for his name did they ^adepart, ^btaking nothing of the ^cGentiles.

For, for his name. They are really worthy of honor, for they were not banned from their country for their crimes, but they departed willingly to glorify the name of Christ, and to suffer for his name.

^a. Deprived of their own possessions. ^b. So that they should be forced to deny Christ by fear of hunger. ^c. People of their tribe.

3 John

8 ^aWe therefore ought to receive ^bsuch: that we may be ^ccoadjutors of the ^dtruth.

We therefore ought. John had renounced everything, and he counts himself among the rich, so that he may make others more keen and prompt to have compassion for the poor. (*Bede Expo. On 3 John*)

^a. Who can relieve their indigence.
^b. That is members of the family of faith.
^c. Because we do not have enough capacity to preach (alone). ^d. The faith to be preached.

9 I had written perhaps to the church: but he that ^aloves ^bto bear primacy among them, Diotrephes does ^cnot receive us.

I had written, perhaps, etc. You ought to persevere in almsgiving, because I understand there is so great a benefit in it; because I would have written not only to you, but also to the whole church about the recommendation of almsgiving; but I have abandoned the idea of doing so out of necessity, because Diotrephes does not care about our authority. Diotrephes, a heresiarch of that time, usurped leadership for himself by teaching novelties. "Diotrephes" is interpreted as meaning "handsomely silly" or "charm

that insinuates itself", so that he indicates the perfidy of his heart even by his name. (*Bede Expo. On 3 John*)

To the church. To that church which is perhaps, that is doubtfully, a church, and I would have written so that it might deserve to become a perfected church through the observance of almsgiving.

^a. Strives after. ^b. To rule. ^c. Our authority. *Our epistle.*

10 ^aFor this cause, if I come, I will ^badvertise his works which he does: with ^cmalicious words chatting against us, and as though ^dthese things ^esuffice him not: neither himself does ^freceive ^gthe brethren, and them that do receive he ^hprohibits, and ⁱcasts* out of the church.

I will advertise. That is, I will bring them to everyone's knowledge by showing them more manifestly; and he nowhere has an example for them, but he does them, and he invents new ones, prating, using false reasonings to confute us and so to pull you back from faith. (*Bede Expo. On 3 John*)

Note in the same way as we must not excite the tongues of detractors by our vice for them not to perish, we must tolerate with calmness of mind the tongues that are excited by their own malice, so that our merit may grow, and sometimes we must also silence them,

lest, while they disseminate (false things) about us, they should corrupt the hearts of those who were able to hear good words. (*Bede Expo. On 3 John*)

^a. Because he distorts us and our writings. ^b. Reveal. ^c. Bringing lies and errors. ^d. The fact that he disparages me, that he dissuades hospitality. ^e. For damnation. ^f. He does what he preaches. ^g. In need. ^h. From devoting care of humanity. ⁱ. Those who receive as well as those who are received. *Not out of the community of the faithful, but out of the place where they assemble.

3 John

11 ^aMy dearest, do not imitate evil, but that which is good. ^bHe that does well, is of God: he that does ill, has not seen God.

^a. *Whatever he says, you...*

^b. *Because...*

12 To Demetrius ^atestimony is given ^bof all, and ^cof the truth itself, yes and we ^{*}give ^dtestimony: and ^eyou know that our testimony is true.

To Demetrius testimony. He reveals what good he would like him to imitate; that he would like him to imitate Demetrius, so that he may himself prove to be worthy of a similar praise from everyone. (Bede Expo. On 3 John)

^a. *For him to receive it.* ^b. *Those who come to him and leave.* ^c. *Of God.* ^d. *For the recommendation of hospitality.* ^{*} *To him.* ^e. *Through other testimonies of mine, of which you have found proof that they were true.*

13 I had ^amany things to write unto you: but I would not by ink and pen write to you.

^a. *About the recommendation of almsgiving, and about other things as well.*

14 But I hope forthwith to see you, and we will speak ^amouth to mouth. ^bPeace be to you. The friends salute you. ^cSalute the friends ^dby name.

Peace be to you. He sends the grace of peace and salutation to his friends, in order to show that the enemies of truth are excluded from the salutation. (Bede Expo. On 3 John)

^a. *My mouth speaking to your mouth, or to shut Diotrephes's mouth.* ^b. *May you have peace from that Diotrephes and from all the wicked.* ^c. *As if he were saying, "What I teach you, teach it to others".* ^d. *(By name - nominatim) Or "per nomen".*

Old Gloss Layout

The Epistle of 1 John

Prefatory Material

From the book of Illustrious Men from the preface of St. Jerome on the canonical epistle of John.

John, the apostle whom Jesus loved most, the son of Zebedee and brother of James, the apostle whom Herod after the passion of our Lord beheaded, most recently of all the evangelists wrote a gospel, at the request of the bishops of Asia, against Cerinthus and other heretics and especially against the then growing dogma of the Ebionites, who assert that Christ did not exist before Mary. On this account he was compelled to maintain his divine nativity. But there is said to be yet another reason for this work, in that, when he had read Matthew, Mark, and Luke, he approved indeed the substance of the history and declared that the things they said were true, but that they had given the history of only one year, the one, that is, which follows the imprisonment of John and in which he was put to death. So, passing by this year the events of which had been set forth by these, he related the events of the earlier period before John was shut up in prison, so that it might be manifest to those who should diligently read the volumes of the four evangelists. This also takes away the discrepancy which there seems to be between John and the others. He wrote also one epistle which begins as follows: That which was from the beginning, that which we have heard and seen with our eyes and our hands handled concerning the word of life, which is esteemed of by all men who are interested in the church or in learning. Of the other two of these the first is: The elder to the elect lady and her children, and the other: The elder unto Gaius, the beloved, whom I love in truth, are said to be the work of John the elder, to the memory of whom another sepulcher is shown at Ephesus to the present day, though some think that there are two memorials of this same John the evangelist. We shall treat of this matter in its turn when we come to Papias his disciple. In the fourteenth year then after Nero, Domitian having raised a second persecution, he was banished to the island of Patmos and wrote the apocalypse, which Justin Martyr and Irenaeus interpreted. But after Domitian was put to death and his acts were annulled by the senate on account of his excessive cruelty, he returned to Ephesus under Pertinax and, continuing there until the time of the emperor Trajan, founded and built churches throughout all Asia, and, worn out by old age, died in the sixty-eighth year after the passion of the Lord and was buried near the same city. (Translation from NICENE AND POST-NICENE FATHERS vol. 3)

In the beginning of the epistle to the commendation of the sermon he introduces the divinity and humanity of Christ, in which is the love of God for men, and his own love for those he is writing to. John had written his gospel against the teachings of heretics who were understanding the eternity of the Word badly, and preaching badly. He wrote also an epistle against the stupidity of these same heretics, in which he deals with treating the subject of the perfection of faith and love that we might understand what we ought to believe, what we ought to love. For many, induced by perverse doctrines, were not properly understanding the purity of faith and charity; indeed they were saying that it was works of charity to feast frequently together, to indulge in excess, to consent to the vices of others, and they were denying that it was to partake of the sufferings of Christ and all other things that are accomplished through charity of God and of neighbor.

1 John 1

Theme of the first canonical epistle of St. John. He reveals the meaning of the Word, and that God himself is charity, and argues to such an extent that slanderers of their brothers neither know God nor can be holy, that he shows them to be murderers, inasmuch as hatred is an occasion for taking life.

CHAPTER 1

^aIn the beginning was the Word, and the Word was, etc. (Jn. 1:14). ^a That is initial one, that is from the Father. ^b And the Word was made flesh. ^c Him frequenting men.

Verse 1. *That which was from the beginning.* In the true being of the Divinity. *That which we have heard,* through the law and the prophets, that which *we have seen* by our senses, a man coming, that which we have looked upon, noticing divinity in the man, and that which *our hands have handled, of the Word of life:* not fortuitously agreeing with him who was seen in the flesh, but examining with much handling the Scriptures that provide testimony about the Word itself. That which someone has seen, he can announce to others, that which he has perfectly discerned once, he cannot explain with words.

1 *That which was from the ^abeginning, which we have ^bheard, which we have ^cseen

^a And we saw his glory.

with our ^aeyes, which we have

^a His life and his manners, with our spiritual eyes. We have known his divine virtue on Mount Tabor. ^b A true body, not a spectre.

^alooked upon, and our ^bhands

^a Vivifying in the soul and in the body. ^b The bread of angels became known to men through the assumption of the flesh, became clear through the miracles. He rose, and made others rise with him; through these things was life manifested

have handled of the ^aWord of Life: 2 and the ^blife was

manifested: and we have seen,

* That it is with the faithful.

and do testify, and *declare unto

^aIn the eternal divinity.

you the life eternal *which was with the Father, and has

^a At the right time in humanity. *He repeats.

^aappeared to us. 3 *That which we

From the beginning. The Son of God has been from the beginning, yet the disciples have seen and heard this same in the flesh.

And our hands. Joined with him by a great familiarity, we have found him to have a real flesh by touching him, both before and after the resurrection, we to whom it is said "Handle and see". (Lk. 24:39)

Verse 2. *And we have seen. It is obvious that we are not unfaithful witnesses, because announcing to the incredulous we have become martyrs.*

And declare unto you. Thus have we heard through them, but we have not seen, therefore we are no less blessed than they are.

1 John 1

^a In the flesh. ^b Words from his mouth. ^c As if he were saying, you must believe those who have seen and heard. ^d You who have not seen.

Verse 3. *That you also may have society.*

Whoever wants to be a partner with God, must first unite himself with the society of the Church. Nor do they who have believed through the apostles have less than they who have believed through Christ himself. Whence it is said, "Blessed are they that have not seen, and have believed" (Jn. 20:29), and again "Not for them only do I pray, but for them also who through their word shall believe in me" (Jn. 17:20).

have ^aseen and have ^bheard, we ^cdeclare unto ^dyou, that you also

^a Not for some temporal gain, but to do so by living well, believing well, enduring everything patiently. ^b And that through society with us you may pass to society with God. That we may be the heirs of God, the coheirs of Christ.

^amay have society with us, ^band our society may be with the Father, and with his Son Jesus Christ. 4 And these things we

^a We do not announce this in passing, but we entrust it to memory.

^awrite to you, that you may

^a In this age in the unity of the Church, and in the future age in the society of angels. ^b Or "our". ^c That we may lead many to the same society.

Verse 5. *And this is the annunciation.* Why did the Word become flesh? What new thing did he bring to the world? Why did he come to suffer? It was not for nothing; see what he wanted to teach: that God is light. This statement shows the excellence of divine purity, which we are enjoined to imitate. By this the Manicheans are refuted, who say that the nature of God was conquered in war by the prince of darkness and was tainted.

^arejoice, and ^byour ^cjoy may be full. 5 And this is the annunciation which we have

*An annunciation which must be believed.

heard of him, *and declare unto

^a He drives away the darkness of sins. ^b That is ignorance or wickedness.

you, That God is ^alight, and in

*Therefore.

him there is no ^bdarkness. 6 *If we shall say that we have

Declare unto you. That God is light. We have applied ourselves to the light; the light has illumined us. We were darkness, now through the light we are light, and we illuminate others when we announce that the sins are being forgiven and the darkness driven away.

God is light. Therefore, let him who wants to have communion with light drive away the darkness of sins, because darkness cannot have communion with light. Whence it follows. *If we say* "this is the reason why the Word became flesh, to announce this to the world".

Verse 6. *If we shall say.* The commending of the epistle ends here; from here he shows how one must have charity.

1 John 1

Verse 6. *And walk in darkness.* Those who persist in sins and those who cover others with obscurity are not reckoned among his members, whence: what concord has Christ with Belial? (2 Cor. 6:15) And what communion has light with darkness? (2 Cor. 6:14)

Verse 7. *If we walk in the light.* Thus are we clean, but yet we ought not to think ourselves, while we live, able to be cleansed entirely of sins.

As he also is in the light. God is said to be in the light, because the utmost goodness does not find where it could (still) advance; man walks in the light, because he advances towards better things through works of virtues.

AUG. God is light which no place lays hold of a voice which no time takes hold of, smell which no breeze disperses, food which no gluttony diminishes, loving embrace which no satiety tears apart.

Verse 8. *If we shall say, etc.* Those also do not have charity, who, taking pride in their merits, say that they are clean.

We have. He did not say "we have not had", lest it should look as if it were said about the past life.

^a Through faith and charity, which unite one to God. ^b Piling sin upon sin. ^c In sins. ^d In ourselves. By mouth, and by work.

^asociety with him, and ^bwalk in ^cdarkness: we ^dlie, and do

*While we seduce others into the same lie by our example. If we are said to be light for the same reason that Christ was said light, that is if we illuminate others following his example.

not the truth. 7 *But if we walk in the light, as he also is in

*Through charity.

the light, we have *society one

^a And this deservedly. The sacrament of the passion of the Lord has undone all original and actual sins.

toward another, and the ^ablood of Jesus Christ his Son cleanses us from all sin.

*Proud of some justice of ours.

8 *If we shall say that we have

*To greater sins. ^a Because God removes himself from the proud. *But out of humility. no sin, we *seduce ourselves, and the ^atruth is not in us. 9 *If we confess our sins: he is

^a God, who has promised grace to the humble, is faithful by fulfilling (his promise), and just because he justly forgives to true confession.

^afaithful and just, to forgive

^a As accused ones. ^b Without which no one lives. ^c After the dissolution of the flesh. *In eternal life. So that we neither want nor are able to sin.

^aus our ^bsins, and to ^ccleanse us *from all iniquity. 10 If we

^a If we confess, we are cleansed, but if we want to honor ourselves we sin. ^b As if we said that we do not need to be absolved. ^c Job, who says "Not even a one day old child is without sin" (Job 14:4 LXX)

^ashall say that we have ^bnot sinned, we make him a ^cliar,

Verse 9. *If we confess.* Because we cannot be without sin, the first hope of salvation is confession itself, done more out of humility than through necessity, then there is the love with which we love him to whom we are humbled, and charity atones for a multitude of sins.

Pride extinguishes charity, charity extinguishes sins, therefore let humility strengthen charity, let humility lead to confession.

Forgive us our sins and to cleanse us from all iniquity. Or sins the more serious things, iniquity the lesser things.

Liar. Only God is truthful by himself/by his own nature: man is truthful by God, by himself he is a liar. It is impossible for any saint not to fall into very small sins sometimes. But they do not cease being just, because with God's help they rise more quickly.

And word. AUG. in book 15 on the Trinity. The words which we express are signs of those things which we think. Accordingly, the word that sounds outwardly is the sign of the word that gives light inwardly; which latter has the greater claim to be called a word. For that which is uttered with the mouth of the flesh, is the articulate sound of a word; and is itself also called a word, on account of that from which it was taken to appear outwardly. For

1 John 2

so does our word somehow become a voice of the body by assuming the form in which it may be manifested to men's senses, as the Word of God was made flesh by assuming the form in which he might be manifested to men's senses. And as our word is made voice, but is not changed into voice, so was the Word of God made flesh, but is not changed into flesh.

Verse 1. *You sin not.* So that you should not assume a wicked confidence, hearing that you are purified by God, but keep a useful fear.

If any man sin. If for your human fragility you can't beware all the vices, apply yourself to beware at least the bigger and more manifest ones, so that no temptation apprehends you other than the human temptation. And if someone falls even after my admonition, may he not despair.

Advocate. There is no advocate except for those who call him. Be sorry for your sins, scream: and he will listen and will set you free.

We have. John, a just man, making himself equal to the weak, does not say "you have" but "we have". He puts himself in the number of the sinners in order to have an advocate.

^a *Christ, through whom remission (is obtained), does not abide in the proud or the word that he has said. The greater you are, the more you should humble yourself in all things. (Sir. 3:20)*

and his ^aword is not in us.

Chapter 2

^a Whom I must look after, and you must obey me. ^b That you may keep them in memory. ^c By saying "We have not sinned".

1 ^aMy little children, these things I ^bwrite to you, that you ^csin not. But if any man shall sin, we have an Advocate with the Father, Jesus Christ the just. 2 And he is the

^a Reconciling us to God by pardon and intercession. ^{*}Not only for us who are now living in the flesh, but for the whole Church. Do not say in front of every church "Here is Christ, there is Christ" (Matt. 24:23); he is propitiated everywhere.

^apropitiation for our sins: and ^{*}not for ours only, but also for the whole world's.

^a To know God is what to love is. ^b Charity. ^{*} He who keeps the commandments knows, for he who does not keep them does not know.

3 And in this we know that we have ^aknown him, if we observe his ^bcommandments. 4 ^{*}He

^a He who keeps the commandments knows, for he who does not keep them does not know. ^b This is my precept, that you love one another, as I have loved you (Jn. 13:34).

^athat says he knows him, and keeps not his ^bcommandments: is a liar,

The just. A just advocate does not support unjust causes; he will however defend us when we are just, if we accuse ourselves when we are unjust.

Verse 3. *And in this we know.* To know or to get to know is not always said on account of knowledge, but on account of experience of and union with another thing. We get to know God when we are united to him. He who thus gets to know him, keeps his commandments. In this we know, that is we have knowledge, because we have gotten to know as we were united and attached to him.

If we observe his commandments. We must pay attention to our frailty, we must, in our sins, seek an advocate; in order to obtain this, let us work at keeping the commandments, through which one comes to know him.

Verse 4. *He that says he knows him, etc.* It is no great thing to know that there is one God, when the devils also believe and tremble (Jm. 2:19).

1 John 2

^a That of Christ who says "I am the way, the truth, and the life" (Jn. 14.6). ^b 'Or 'in hoc'

the ^atruth is not in ^bhim. 5 But

*As if he were saying "He knows him". *And if we keep his commandments.

he that keeps his word, *in him in very deed the charity of God is perfected: *in this

^a We live the true life, we do not die. ^b The commandments must truly be observed, because after baptism we say that we abide in him, and he who says he...

we know that ^awe be in him. 6
^bHe that says he abides in him: ought even as

^a On the path of justice and charity and patience. Who prayed for his enemies. ^b Who said "If any man will come after me, let him deny himself, and take up his cross, and follow me" (Matt. 16.24). ^c From virtue to virtue. In the measure of his power. ^d And these commandments must be observed because I write not a new commandment...

Verse 7. *Not a new commandment but an old.* The same charity is an old commandment, because it was commended from the beginning. And the same is the new commandment, because, after the darkness has been cast out, it infuses a desire for new light.

^ahe^b walked, himself also to ^cwalk. 7 My ^ddearest, I write

^a And unheard. One used by Abel and the holy Fathers, not because it concerns the old man.

not a ^anew commandment to you, but an old commandment, which you

^a Of your faith. ^b And the word which you have heard from me and other preachers is that old commandment, old because you have heard it.

had from the ^abeginning. The old ^bcommandment is the word which you have heard.

1 John 2

Verse 8. *Which thing is true.* According to the fact that he promised that through the observance of the commandments of God, one reaches his knowledge and love. *Both in him.* Fulfilled in Christ, because he obeyed the Father unto death: and for that reason he was glorified.

And in you. Some of whom are already glorying with God through this, and it is truly new because the darkness is now passed. Darkness pertains to the old man, and light to the new man.

Darkness. That is the passible body and the miseries of flesh are passed in Christ, and the true light of immortality is now shining in him, with which he also illuminates others, who were the old man and darkness, but are now light in the Lord.

Verse 9. *He that says he is in the light.* He determines what commandment he receives, namely charity, and in what manner one should have charity itself, that is the love of neighbor.

^a And you must keep this commandment, because I do not only proclaim and advise and recommend it, but, because I see that it is very useful, I repeat it again and again as if it were a new one. ^b Because it innovates.

8 ^aAgain a ^bnew commandment I write to

^a Not idle.

you, which thing is ^atrue

^aIn this it appears clearly that it is new and also true, because...

^aboth in him and in you:

^a The night is passed, and the day is at hand. (Rom. 13:12)

because the ^adarkness is

^a Truth speaks clearly to all but not all hear clearly.

passed, and the ^atrue light now shines. 9 He that

^a That of Christian faith or of good work. ^b While God enjoins that he be loved.

says he is in the ^alight, and hates his ^bbrother: is

^a He is in the sins that he was born in, and in the darkness; that is he is destined to the darkness of hell. ^bEven after he came to God through baptism.

in the ^adarkness ^beven until

^a But.

now. 10 He ^athat loves his

Verse 10. *He that loves his brother.* He is in the light of knowledge and of work, but he who hates his brother is in the darkness of ignorance, and through the very ignorance he is walking from vice to vice, and he does not know, that is he does not see in advance where he goes, and to what punishment he is to be received. Or, he does not know where he goes, that is he is ignorant of the path by which he could take the direction of the better, and this is not because the path is not visible, but *because the darkness has blinded his eyes*, because, drawing back from Christ's light, he is so hindered by sins and fleshly pleasure, that even if he saw the good, he yet would not follow it.

1 John 2

Verse 10. *He that loves his brother* tolerates all things on account of unity of charity, even if he exercises correction on his brother; he does not get angry; he does not commit shameful things in him his brother. For much peace have they that love thy law [that is charity], and to them there is no stumbling block. (Ps. 118:165)

Verse 12. *I write unto you little children.* He first writes a reason that could divert them from the love of the world; because to those who were baptized in the name of Christ and invoke the name of Christ sins are forgiven. Therefore you should attach yourself to Christ rather than to the world.

Little children. You can have charity also in this way, if you love God. And do not care for the world and all that belongs to it. And I write this to you as a useful thing.

I write to everyone; to some as to sons, to some as to fathers, to others as to young men.

brother, abides in the

^a That of good works; because then good works and the light of faith are of benefit to him. ^b By which the eye is perturbed.

^alight, and ^bscandal is not in him. 11 But he that hates his

^aOf ignorance. ^a From vice to vice. ^b Because he does not understand his guilt.

brother: is in the ^adarkness, and walks in the ^adarkness, and ^bknows not where he goes, because the darkness

^a Anger perturbs his eye, hatred blinds him.

^b The invisible ones, with which one sees God. ^aHe calls his sons all those whom he preceded in faith ^c Recently born, or obeying their father. Little not in age but in knowledge.

has ^ablinded his ^beyes. 12 I write unto you ^alittle ^cchildren, because your sins are

^a Not Paul's, not Donatus's.

forgiven you for ^ahis name. 13

^a Not in age, but in wisdom. Venerable old men in whom the love of the world must already be cooling off. To whom it devolves to know the things of antiquity and to explain them to younger people. ^b You know that Christ has always been with the Father and the Holy Spirit and you announce this to others.

I write unto you ^afathers, because you have ^bknown him which is from the beginning. I write unto you young men, because you have overcome the wicked one.

Little children. Fathers, young men, youth, children, because your sins are forgiven. Therefore fathers, because you have known antiquity. The youth, because you are brave, and because you have overcome.

Verse 13. *Young men.* The time of youth is dangerous because of the incentives of the flesh; but because of strength of age it's suitable for battle; And these have overcome the temptations of pleasures by the love of the Word of God, and they have despised the persecutions.

1 John 2

Verse 14. *Infants*. Humble in spirit, who, the more they are humbled under the mighty hand of God, the more highly they know the secrets of the divinity. "Whence you have revealed them to the little ones." (Matt. 11:25).

I write unto you, young men. Consider again and again the fact that you are young; fight that you may conquer, conquer that you may be crowned. Be humble lest you fall in the fight.

You have overcome. At that time they were drawn by habit to the brothel, but these young men overcame by resisting courageously.

Verse 15. *Love not the world*. Use the world for what is necessary, but do not love it for excess. And make not provision for the flesh in its concupiscences (Rom. 13:14).

Love not the world. One heart cannot take two loves that are opponents between themselves. Having taken root in charity, do not build anything upon this root, except what is in agreement with charity, because you cannot serve two lords. As the love of God is the source of all virtues, so the love of the world is the source of all vices. Whence it follows, for all that is in the world...

*Humble in spirit.

14 I write to you *infants, because you have known the Father. I write unto you

^a He recommends, and repeats: "Remember that you are fathers, and if you forget the one who has been from the beginning, you lose fathership."

^afathers, because you have known him which is from the beginning. I write unto

^a You who, in the virtue of your spirit and in the love of the word of God, have overcome the incentives of the flesh, and have courageously resisted the devil tempting (you). ^b Not by yourself, but because the word of God... ^c The Son of God, the preaching of the Son of God.

you ^ayoung men, because you are ^bstrong, and the ^cword of God abides in you,

^a And it would be shameful to be overcome by the one whom you have overcome.

and you have ^aovercome the wicked one. 15 Love

^a I write this to all of you. ^b The abundance of the world or its beauty.

^anot the ^bworld, nor those

^a Like gold and silver and all flow of riches. ^b Because. As through hatred of one's neighbor, so through love of the world is the love of God extinguished.

^athings which are in the world. ^bIf any man love the world, the charity of the Father is not in him, 16 because all that is in the

^a When the flesh is delighted through touch or taste.

world, is the

^aconcupiscence of the

Verse 16. *All that is in the world*. All lovers of the world have nothing but these three things, in which all kinds of vices are included. The concupiscence of the flesh is the longing for all things that pertain to pleasures and delights of the body, like food, drink, sexual intercourse, and things of the kind. The concupiscence of the eyes is all curiosity that is in learning magical arts, shameful spectacles, in acquiring unnecessary temporal things, in discerning and criticizing the vices of your neighbors. The pride of life is when someone boasts about their honors and seeks to obtain great numbers of slaves. Through these three things was Adam overcome: because he desired a forbidden food, he wanted to know good and evil, and he wanted to be like God. These three things Christ has overcome: because he did not fall in love with the bread of the body. He did not descend from the pinnacle of the temple because it would be like tempting the strength of God. He didn't want to be elevated above the realms of the world.

1 John 2

Verse 16.

Concupiscence. This concupiscence and pride is not of the Father, the battle of vices is not of God, the Father and Creator, but of the love of the world which we prefer to God. God made men perfect and right, they themselves mixed themselves with endless questions. God is not a tempter of evils (Jm. 1:13-14), but each man is tempted by his own concupiscence.

Verse 17. *But he that does the will.* You can also have the charity in this way: if you are made to deviate from faith by no prompting of the heretics. And so that you may keep it, let the things that you have heard from the beginning remain in you. He sets forth the reasons *little children*, because *it is the last hour*.

Verse 18. *Little children it is the last hour.* Because of these things you must persist, because there are many antichrists who want to seduce you, as you have heard that the Antichrist comes. For with as great a force and terror you have heard that the Antichrist would come, with as great a violence do they too come.

^a When it is delighted by sight, as in beautiful clothes and gold and such things.

flesh, and the ^aconcupiscence

^a All ambition of the age. ^b It is not from God who creates and takes care of us paternally, but from the fact that we attach ourselves to the world.

of the eyes, and the ^apride of life, which is ^bnot of the Father, but is of the world. 17

^a We must attach ourselves to the Father, not to the world, because... ^b Into a new form. ^c Because on that day all their thoughts will perish (Ps. 145:4). ^d Not he who merely says "Lord, Lord".

And the ^aworld ^bpasses and the ^cconcupiscence thereof. But he that ^ddoes the will of

^aBecause he has sought eternal things. ^{*}The end is near for everyone and therefore we ought to press on.

God ^{*}abides forever. 18 Little children, it is the ^{*}last hour, and as you have heard that

^{*}Opposed to God and his Church.

the ^{*}Antichrist comes: now there are become many

^{*}And because there are many antichrists. antichrists: ^{*}whereby we

^a The Day of the Judgment will come without deferring. ^{*} Baptized and anointed with the unction, because of which they can deceive you better, but they are contrary to Christ and his Church.

^aknow that it is the last hour. 19 ^{*}They went out from us:

Verse 18. We are in the eleventh hour, the Savior is coming in flesh, and the pestilence of Antichrist will follow to fight against the announcements of salvation, to root out the vine that Christ cultivates; and many limbs belonging to that most wicked head have already been sent on ahead, of which we must beware, for the end of the world is already imminent; or the last hour, that is similar to the last one, this persecution is similar to that future one.

Now many antichrists. The antichrists are all the heretics, all those who destroy by their acts of the faith that they profess in words; all those who are adverse to Christ, who give testimony for their head that is to come, because the mystery of iniquity is already at work (2 Thess. 2:7).

Verse 19. *They went out from us*, etc. But though there are many antichrists, let it not frighten you. If they go back to Judaism or paganism, do not think that the Church suffers any damage from it; for if they went out from us, yet they were not really of us. They could not have went out if they were not adverse to Christ. He who is not adverse to Christ stays in the body of Christ. They were formed within the Church in the same way as bad fluids in a body; when they are spewed out, the body is relieved; in the same way, when the bad people go out, the Church is relieved.

1 John 2

Verse 19. *But that they may be manifest.* Many who are not of us receive with us the sacraments of Christ, but temptation proves that they are not of us, because when temptation comes to them, they fly to the outside as if borne by the wind, because they were not grain. All then will fly away, when the Lord's threshing floor starts being fanned on the Day of the Judgment. With God's permission, some go out of the Church before the last shaking off, showing that they were not of the body of Christ, so that through this it becomes clearly apparent that not all those who receive the sacraments of Christ inside with us are of us. And therefore their separation must not annoy you.

Verse 20. *But you have the unction.* As he was talking about the heretics, suddenly turning to his people/fellow Christians, he says that they have the unction from the Holy One, to show on the other hand that the heretics and all the antichrists are deprived of the gift of spiritual grace and have nothing to do with him who is called the Holy One by the prophets.

* Drawing back from Catholic unity.
^a From this it is proven that they were not of us. By predestination and the choice of the Lord.

***but they were not of us,
for if they had been of us,
they would surely have**

^a For he who will have persevered until the end shall be safe.

**remained with us: but that
they may be manifest that**

*In the community of God. *You must remain, because you have baptism or the Holy Spirit, through which all suffering of ignorance and sin is driven away. ^a (You know) who are the good ones, who are the bad ones, and there is no need for you to be taught, because the unction teaches you. ^b. The things to understand about faith.

**they are not all of us. 20
But you have the unction
from the Holy One, and
know all things. 21 I
have**

^a You truly know all things, for... ^b If you were ignorant of the things to understand about faith, I could give you milk as if to little children, but since you are perfected in knowledge, I write to you as to perfected ones.

**not written to you as to
them that know not the**

*And this also to them who know: "No lie is of the truth, and he who lies is not of Christ".

**truth, but as to them that
know it: and that no lie is
of the truth. 22 Who is a**

*But especially. ^a Proper name. ^b The Messiah permitted in the law.

**liar, but he which denies
that Jesus is Christ?
This is antichrist which
denies the Father and the
Son. 23 Every one**

Verse 20. *And know all things.* You know the truth of faith and life, having been taught by the unction of the Spirit, and you do not need to be taught anything except to persist in what you have started.

Verse 21. *And that no lie.* He had said that no lie was of the truth. But because there are many kinds of lies different from one another, he now puts down the single lie of the negation of Christ because compared to it all others seem either small or non-existent. It is proper to Jews to say "Jesus is not Christ, but also to all those who disdain to obey the commandments of Christ.

1 John 2

Verse 22. *This is antichrist.* Behold, we have been informed of how to recognize an antichrist, that is, whosoever denies Christ.

Which denies the Son. It is in vain that he who denies the Son, who proceeds from God, confesses God the Father.

Verse 23. *Everyone that denies the Son.* So that no one may say "I do not worship Christ, but I worship God the Father", he adds "everyone".

Verse 24. *That which you have heard from the beginning, etc.* If someone says: "Here is Christ, there is Christ" (Matt. 24:23), do not believe him, keep that which you have heard from the apostles.

^a That Jesus is (the Son). ^b Neither the Son nor the Father himself is propitiated him. ^c In the heart, in voice and in work. ^d That Jesus is Christ. * Placated.

Propitious.

that denies the ^aSon,
^bneither has he the Father.
He that ^cconfesses the
^dSon, *has the Father
also.

^a Therefore. ^b Through preachers. ^c Of your life in community. ^d May you keep it well in memory through observance.

24 ^aYou, that which you
have ^bheard from the
^cbeginning, let it ^dabide in

^a Here through faith, in the future
through hope.

you. If that ^aabide in you
which you have heard
from the beginning, you
also shall abide in the Son
and the Father. 25 And

^a He who does not lie. ^b Both by
himself and through other preachers.

this is the promise which
^ahe ^bpromised us, life

^a Not gold or something earthly. *As if
he said, "Be heedful to what I say,
because I have written this for the sake
of avoiding those bad people." ^b Either
by perverse doctrines, through other
allurements or through the adversity of
the age, they pull you back from eternal
life.

^aeverlasting. 26 *These
things have I written to
you concerning them that
^bseducer you. 27 And you,

Verse 24. *You also shall abide in the Son and in the Father.* Thus shall you be limbs of the Father and the Son, that you may not fall out of the memory and protection of the Father and the Son, and this you must seek: to be in the Father and in the Son, for from there you obtain the reward.

In the Son. He puts the Son first, because no one comes to the Father if not through the Son.

Verse 25. *This is the promise.* Let the remembrance of the promised reward cause you to persevere in the work.

1 John 2

Verse 27. *Teach you.*
Let no one attribute to him who teaches that which he understands from the mouth of the one who teaches.

Unless there is someone who teaches inside, the teacher's tongue labors in vain on the outside: but yet let the teacher not fall silent, but let him do what he can.

But as his unction.
That is the Holy Spirit, whose sacrament is in the visible unction; or the unction is charity which is poured forth in our hearts, by the Holy Ghost, who is given to us (Rom. 5:5); the love which inflames the heart it fills with the desire to observe God's commandments.

^a And so that you may keep well the teaching that I am doing on the outside, take care to keep entire in your bodies and hearts the grace of the Holy Spirit which you acquired in baptism by the grace of the Holy Spirit.

the ^aunction which you have received from him, let it abide in you. And you

^aAnd so it happens that, with the Holy Spirit teaching you inside, you need less to be taught from the outside by the instruction of men.

have ^ano need that any man teach you: but as his unction teaches you of all

^a (All things) there is to understand. ^b That which I preach: those who preach otherwise are false, and you shall not find eternal life unless you follow the charity of faith that you have heard through me. ^aAnd therefore, since it is true that is. It is not mutable like the old law.

^athings, and it is ^btrue, ^aand it is no lie. And as it has

^aThe unction. ^aAnother translation has "And it is truthful - namely the unction - and it is not a liar".

^ataught you, abide in him.
28 And now little children

^a To have this advantage. ^b For the reward of the good ones and the damnation of the bad.

abide in him: that ^awhen he shall ^bappear, we may have confidence, and not

^a For having neglected or denied him. ^b If this is well-known among you. ^aOriginally the Creator and nature of all justice.

be ^aconfounded of him in his coming. 29 ^bIf you know that he is ^ajust,

Verse 28. *And now, little children, abide.* He inculcates it by frequent repetition to implant it more firmly in the minds.

Abide in him. And if you have something good, impute it all to him and not to yourself; impute bad things to yourself and to the devil.

Little children abide in him. He who among the persecutions abides in the Lord, is not confounded. He has hope in his advent. But he who blushes with shame here, shall be confounded in the advent of him whose commandments he has neglected.

1 John 3

Verse 29. *Everyone, etc.* Justice is almost perfected in the angels or in the holy men who always abide in the contemplation of God. In you, justice starts from faith. The beginning of justice is the confession of sins. Justice will be perfected when there is no struggle with the flesh, but triumph over the enemy.

From him. Now we are born of the Just one, we must follow the justice of the just Father.

^a This too. ^b Attending. ^c From evil to good.

^aknow that everyone also which does justice, is ^cborn ^bfrom Him.

Chapter 3

*And if you do not understand that all justice is of God, judge it through this.

1 *See what manner of charity the Father has

^a Gratuitously. ^b Who were not worthy of it.

^agiven ^bus, that we should

Verse 3:1 *What manner of charity.* By how great and by what manners of gifts God has shown a paternal love towards us. For he has given us the possibility to be called, in name and in fact, sons of God in this age, and to be so in the future age, by possessing the hereditary happiness.

The Father has given us. So that we may know how to love him and may be able to do so, not only as servants love a master, but also as sons love a father. Whence it is said: *But as many as received him, he gave them power to be made the sons of God.* Jn. 1:12

^a In this age. ^b in the future one by possessing. ^c Because we are called the sons of God, lovers of the world do not love us, they do not perceive our dignity, they do not respect us, but oppress us.

be ^anamed and ^bbe the sons of God. ^cFor this cause the world does not know us, because it has

*The Father.

not known *him. 2 My

^a When we are despised by the world. *The things that God has prepared for those who love him have not ascended in man's heart. (1 Cor. 2:9)

dearest, ^anow are we the sons of God: and it has *not yet appeared what we shall be. We know that

^a At the Second Advent.

when he shall ^aappear, we

Verse 2. *We are the sons of God.* It is as if he were saying: To be and to be called sons of God, what dignity is it? He responds: Dearly beloved, we are now the sons of God. Now through the miracles that we do and through the purity of our lives it appears clearly that we are the sons of God, but whatever is there in the present is not much in comparison with the future.

We shall be like. When we fully enjoy the contemplation of the immutable and eternal Divinity, we too shall be immortal and eternal in him; we shall not be the same as he, but similar, because we are his creature.

1 John 3

Verse 2. *We shall see.* Since the Word was made flesh, the bad people saw, and shall see in the judgment: but how in the beginning the Word was with the Father, the just alone shall see: and the impious shall be removed that he may not see the glory of God.

Verse 3. *Sanctifies himself.* He does not take away free will when he says that man sanctifies himself, but he does not however agree with the Pelagians who say that man does not need grace. But as we are enjoined to hope for the glory of similarity with divinity at our own measure, so are we ordered to imitate the purity of divine sanctity in the measure of our capacities, so that, with grace leading us, we may work at avoiding evils, saying to God, "*You are my helper, forsake me not*" (Ps. 26:9).

Verse 4. *And sin is iniquity.* In Greek "nomos" means "law", thence "anomia" = "lawlessness", that is iniquity that is against the law or without law; thence he says sin is iniquity. Whatever sin we commit, we do it against the law, whence I have accounted all the sinners of the earth *prevaricators* (Ps. 118:119). Not only those who despise the written law, but also those who corrupt the innocence of the natural law.

^a Immortal in our bodies and impassible like the Son himself.

shall be ^alike to him:

^a Because we shall see him in the very substance of his divinity, which is conceded to no one in this life. (Matt. 5:8) ^b That he will come to be like to God.

because we shall ^asee him as he is. 3 And every one that has this ^bhope in him

^a In the present he imitates the sanctity of God by living piously, by rejecting secular desires. Be holy like your Father. ^b He who has hope of course sanctifies himself, everyone who commits sin... ^c By will and by act.

^asanctifies himself, as he also is holy. 4 ^bEveryone that ^ccommits sin, commits also iniquity: and

^a Therefore, let no one say "I am a sinner man, but I am not unjust". He who sins of course proves to be contrary to the equity of the divine law.

sin is ^ainiquity. 5 And you

^a At the first advent. ^b Behold the Lamb of God, behold him who takes away the sin of the world. (Jn. 1:29). ^c And he could do it because in him there is no sin; if there was sin in him, it would need to be taken away from him, he would not be the one who takes away... ^d He himself is truly immune from sin, because those also who attach themselves to him, by the fact that they attach themselves, avoid sins.

know that he ^aappeared to ^btake away our sins: and sin in him there is ^cnone. 6 ^dEvery one that abides in him, sins not: and every

^a By faith. In humanity. ^b Elsewhere "cognovit". In Deity. By tasting his sweetness. For if he tasted how sweet the Lord is he would not remove himself from seeing his glory by sinning.

one that sins, has ^anot seen him, nor ^bknown him.

Verse 5. *And you know.* So that we who cannot be devoid of sins and iniquities may not despair of salvation, he adds that we are freed from sins through Christ.

Not only were we made the sons of God through grace and do we hope that we shall be like to him, but we are even freed from iniquity: for he appeared to take away our sins, of which iniquity let no one excuse themselves because everyone that commits sin...

To take away our sins. He takes them away by forgiving those that have been committed, by helping so that they are not committed, by leading to life so that they cannot be committed at all.

Verse 6. *Every one that abides in him.* As if (someone asked): "And what use is it to us that he has come without sin?" Response: Whosoever abides in him, sins not.

Every one that sins has not seen him. And he who abides in him sins not. And in this let no man deceive you by saying either that justice is from man or that someone can abide with God with sin, because all justice is from God and all sin is from the devil.

1 John 3

Verse 7. *He that does justice.* That is, he who does acts of justice and directs his mind towards justice is just for sure, but not by himself, but as God is. Justice proceeds from the same root, in the latter primarily, in the former secondarily, in the latter naturally, in the former through engraftment. Which means that he who is just is just by Him.

Even as he also is just. One does not always say "even as (sicut)" to mean equality. For example, as there is a great difference between a man's face and its image in the mirror, because here there is a body, there only an image; and however here and there are eyes, here and there are ears, so do we have as an image of God God's justice and God's sanctity, but not the image by which the Son is equal to the Father, not the justice of God by which he is just with an immutable perpetuity. We, by believing in him whom we do not see so that we may see him one day, do not have the sanctity by which he is holy in eternity: we are holy by faith.

^a But...

7 Little children, let no man seduce you. ^aHe that

* By participation.

does justice, is just: even as he also *is just. 8 He

^aHis imitator. ^a Starting sinning from the beginning of his creation, he sins continually until the present. ^b He did not stand in truth.

That commits sin, is of the *Devil: because the Devil sinned ^afrom the ^bbeginning. For this,

* Through the flesh. ^a With which man is tied. ^b Thus does he dissolves, because whosoever...

*appeared the Son of God, that he might dissolve the ^aworks of the Devil. 9 ^bEvery one that is

^a In baptism. *Through this he avoids sins, because the word through which he is conceived abides. *A good tree cannot bring forth evil fruit (Matt. 7:18).

^b I have hated and abhorred iniquity, etc. (Psalms, 118:163) (he cannot sin) Not only does he not sin, but he even cannot sin as long as he keeps the word. ^c In whom there is no sin.

^aborn of God, commits not sin: *because his *seed abides in him, and he ^bcannot sin, because he is born ^cof God. 10 In this

^a The fact that they do not sin. ^b By their fruits you shall know them. (Matt. 7:16)

^aare the children of God ^bmanifested, and the

Verse 8. *Of the devil.* Not by drawing the origin of his flesh from him, as Manicheus claimed was the case for all men, but taking from him imitation and suggestion to sin, in the same way as the sons of Abraham are called so for imitating his faith, and the Jews, renouncing the faith of Abraham, have become, not the sons of Abraham, but the devil's.

That he might dissolve. That is destroy that nativity we drew from the devil. Adam, who was made by God, but was born of the devil by sinning, begot children similar to himself. We were born with concupiscence before we added our debts. Of that damnation we are born and we die. But Christ was born a man to pay for the sins of men, to bring them back to life.

Verse 9. *He commits not sin.* He is not talking about all sin: If we say that we have no sin, we deceive ourselves (1.8), but (he is talking) about the profanation of charity, which he who has in himself the seed of God, that is the word of God by which he was reborn, cannot commit, and the things that follow refer to this, or it can be taken as being talking of any criminal sin.

Because his seed. A true son cannot forget the law of the Father. The law of the Father is: Love one another.

Verse 10. *In this are the children manifest.* Love is the sure sign by which the children of God and the children of the devil are distinguished from each other. Other things are common to good people and bad ones. In this source the stranger has no share. Have

1 John 3

whatever you want, if you do not have this only thing, it is of no use to you. Should you not have other things, have this, and you have fulfilled all commandments of the law, because charity is the fulfilling of the law.

Bede. The world is the entire universe, consisting of four elements, and rounded into the appearance of a sphere. It consists of fire, by which the stars shine; of air, by which all breathing things live; of water, which barricades the earth by surrounding and penetrating it; and of earth, which is the middle and lowest portion of the world, and hangs suspended, motionless. (Bede On the Nature of Things 1.3.195)

Verse 12. *Because his works were wicked.* Where there is envy, there is no fraternal love. When he says that Cain's works were bad, he means nothing else but envy and hatred of his brother. When he says that Abel's works were just, he means nothing else but charity. This is how men are judged. Let no one pay attention to the tongues, or to the acts. If a heart does not do good for his brothers, it shows what it has within itself. Cain offered in the right way a creature to his Creator, but he did not discern things in the right way, when he thought that the gifts

^a In this that they sin. ^b Because that which is of God does not sin; therefore he who sins is not of God. ^c Not repaying to God what he owes.

^achildren of the Devil.

^bEveryone that is ^cnot just,

^a He is not of God. ^b We must truly have love. ^{*}This is my commandment, that you love one another. (Jn. 15:12)

^ais not of God, and he that loves not his brother. 11

^bBecause this ^{*}is the annunciation, which you have heard from the beginning, ^{*}That you love one another. 12 Not as

^a Behaving. ^b The devil who envied God and fell, envied man and threw him down. ^{*}See where homicide arose from.

^aCain, who was of the ^bwicked, and killed his brother. And ^{*}for what cause he killed him? Because his works were

^a He envied his brother. ^b Through charity. ^{*} Have love, and do not give up love because of the hatred or persecutions of the world, because you are being tested through temptations.

^awicked: but his brother's ^bjust. 13 ^{*}Marvel not brethren, if the world

^a Lovers of the world. ^b Love must not be diminished because of the world. Because.

^ahates you. 14 ^bWe know that we are translated

he offered with hatred of his brother were pleasant. Abel offered with love, and it was pleasant.

Verse 13. *Marvel not.* It is not surprising if a lover of the world hates a brother who is separated from the love of the world and intent on heavenly desires. For a sinner, religion is an abomination.

Verse 14. *We know, etc.* Let no one exalt himself because of his virtues, let no one be afraid of his lack of strength; He who loves his brother gives clear evidence that he belongs to the lot of the just.

1 John 3

Verse 14. *Abides in death.* The life of the flesh is the soul, the life of the soul is God; the death of the body is to lose the spirit; the death of the soul is to lose God. Therefore, he who loses God through hatred of his brother loses life.

Verse 15. *Whosoever hates his brother.* He who persecutes his brother out of hatred provokes to anger and discord, and thus, for what concerns himself, he kills him in the soul. If someone considered hatred for his brother as a little thing, will he not consider in his heart homicide as a little thing? He does not move his hands to kill, and he is already convicted of being a homicide: the other one lives, and he is judged as a murderer.

Does not have life everlasting. He who is convicted of this kind of homicide, which is to quarrel with one's brothers, shall be condemned forever with Cain.

^a Eternal. * Through this.

from ^adeath to life,
*because we love the

* But. (loves) His brother. ^a He is not just going to come into eternal death, but he already abides in it. ^b Of the soul. ^c We must love, not hate, because whosoever hates...

brethren. He that *loves not, ^aabides in ^bdeath. 15
^cWhosoever hates his brother: is a murderer.
And you know that no

^a He who either strikes with the sword or persecutes with hatred is a murderer.

^amurderer has life

^a Even if here through faith he seems to live among the saints.

^aeverlasting abiding in himself. 16 In this we have

^a I have demonstrated that we must have charity in many ways, and, to finish, out of charity we must lay down our lives for our brothers, as Christ has laid down his life for us all.

^aknown the charity of God, because he has yielded his life for us: and we ought to yield our lives for the brethren. 17 He that shall have the substance of the world, and shall see

^a Of food or clothes. ^b So that he does not have compassion for his misfortune, or gives nothing even if he has compassion. If you cannot give superfluous things to your brother, you cannot lay down your life for your brother.

his brother have ^aneed, and shall ^bshut his bowels from him: how does the

Verse 16. *In this we have known the charity of God.* Having first written many arguments about having charity, he finally adds something about the perfection of charity under the example of the passion of the Lord. This charity Peter is admonished to have, when, asked by the Lord, he professes that he loves him, and it is said to him, *But when you shall be old, you shall stretch forth your hands, and another shall gird you, and lead you where you would not* (Jn. 21:18). In these words he was taught to yield his life for the sheep. For greater charity no one has, than that *a man lay down his life for his friends* (Jn. 15:13).

Verse 17. *He that shall have the substance.* If due either to lack of opportune time or to human weakness we do not lay down our lives, we must at least lay down our possessions for our brothers, and this is the nourishment of love. He who has learnt to give his possession will one day be able to lay himself down.

1 John 3

Verse 18. *Little children*. Charity is not perfected in him who does not lay down his life for his brothers, or who does not at least give money. Therefore, so that you may have perfected charity, little children of the same Father, *let us not love etc.*

Let us not love in word nor in tongue. By word mere speech, not deed, is meant; by tongue a manifold discourse, as some wish to make you believe they are well-intentioned by repeated discourses.

Let us love in deed and in truth. Because even if we are deceived in love out of human frailty, we are not deceived in reward, because he is *greater than our heart* (v. 20), and knows with what zeal all things are done.

And in truth. In order that we give services with a sincere intention, not for ostentation or for some temporary benefit, but out of consideration for God alone.

Verse 19. *In this we know that we are of the truth*. By the fact that we love the truth, we know that we are of the truth, that is we know that we have got this true love from God (who is the truth), and from this love we know that we are in his sight, that is that we deserve his sight, and in this love

charity of God abide in him? 18 My little children, let us not love in word, nor in tongue, but in deed and

^a As opposed to in word and in tongue.

^ain truth. 19 In this we

^a When we do works of piety in truth, it appears clearly that we are of God, who is truth; when we imitate his perfection in the measure of our capacities.

^aknow that we are of the truth: and in his sight we

^a To think out better things.

shall ^apersuade our hearts.

Deceived in love, that is, because we would not love in an orderly manner and not as much as God commands.

20 For if our hearts do reprehend us: God is greater than our heart, and knows all things. 21 My dearest, if our hearts

^a In love, but we are certain that we have a pure love for our brothers when we seek the salvation of our brothers, and not another profit. Same if it does not reprehend us in the prayer of the Lord when we say, "Forgive us our debts, as we also forgive our debtors." (Matt. 6:12)

do not ^areprehend us, we have confidence toward God. 22 And whatsoever

^a Of the root of charity. ^b Even if sometimes not according to our will, yet for salvation always.

^awe shall ask, ^bwe shall receive of him: because

we also assure/persuade our hearts, to devise better works.

And in his sight we shall persuade our hearts. That is, we persuade our hearts to have thoughts of the kind to be worthy of the divine sight. For all those who plan to do something persuade their hearts to direct their attention to contemplate that same action. But he who thinks about bad things, if he could, would conceal them from God: those on the other hand who think about good things very easily persuade their hearts to desire to become visible to God's sight, which is the sign of a great perfection, when someone rejoices that their works or their thoughts are seen by God. For he who does the truth comes to the light, so that his works may be manifested, because they were made in God (Jn. 3:21).

Verse 20. *For if our hearts do reprehend*. And it is a great thing that through love we have thoughts so pure that we want to show them to God: for even if conscience accused us inside and wanted to hide from God because we would not do our good actions with a good spirit, yet we could not hide from God, because he is greater than our heart, and knows all things: therefore love prevails, since it commends us to him from whom we cannot hide.

Verse 22. *And whatsoever we shall ask*. It is a great promise and desirable to the faithful. But if anyone is so perverse as not to be delighted by heavenly promises, let him at least fear that which on the other hand wisdom dreadfully thunders: *He that turns away his ears from hearing the law, his prayer shall be as abomination* (Proverbs 28:9).

1 John 3

*In our mind. ^a Of charity.

we *keep his
^acommandments,

^a Works of charity.

and do ^athose things

Verse 23. *And this is his commandment.* He first puts commandment in the singular, and then he writes two, because these cannot be separated.

^a In secret where he sees. ^b As if someone were asking, "What is that commandment?": faith and love.

which are pleasing ^abefore him. 23 And ^bthis is his commandment that we

^a Because there is no other name whereby we must be saved (ref. Acts 4:12). ^b This is my commandment, that you love one another, as I have loved you (Jn. 13:34); love one another for the same aim for which I love you; that is, that you may reach happiness.

believe in the ^aname of his Son Jesus Christ: and
^blove one another, as he

^a Thus, with pure love, not as robbers or any wicked people you like love one another, but not virtuously. Bad people love one another, but that love is infernal, and worse than discord. ^b You do not love the king whose law you despise.

has given ^acommandment unto us. 24 And he that
^bkeeps his commandments, abides in

^a In God, as in a home, as in a safe refuge. ^b As in a clean vessel, both in the present and in the future. *God.

^ahim, and ^bhe* in him. And

^a If we keep charity, he abides in us; and if we doubt whether he dwells in us, we can show this by manifest signs, because he has given us sorts of tongues, the grace of cures, and all the other gifts. ^b Holy Spirit.

in this we ^aknow that he abides in us, by the ^bSpirit which he has given us.

Verse 24. *And he that.* He describes with what reward these commandments of faith and love are kept.

Abides in him, etc. In the first times of the growing Church, the Spirit used to fall upon believers, and they would speak in tongues, and do miracles. But now the Church does not need exterior signs. Everyone who has faith, and charity, testifies that the Spirit abides in him.

1 John 4

Chapter 4

Verse 1. *Believe not every spirit.* Many heretics, many schismatics confess that Jesus has come in the flesh, but they deny it in deeds, by not having charity, it is by charity that the Word become flesh; he who does not have charity denies that he has come in the flesh, and he is convicted of not having a spirit that is of God. The Spirit of God does not say that Jesus has come in the flesh by the sound of the tongue, but by loving and acting. Jesus came to gather, the heretic scatters: he does not have the Spirit of God.

Because many having no charity, and breaking the unity of the Church with depraved doctrine, they nonetheless contend that the Holy Spirit is in them. He adds that they should be tested through their fruits, to see if they are false or true prophets: because grapes are not gathered from thorns, nor figs from thistles. (ref. Matt. 7:16)

*This is the famous work and grace of the Spirit, namely the one that is called the discernment of spirits. ^a Speaking spiritually so that you may choose him to imitate him; because some gifts of the Spirit are common to good people as well as to bad ones, except charity.

1 *My dearest, believe not every ^aspirit, but prove the

^a If they are spiritual in accordance with God, if they rely on charity, because if it/he knows if I should know all the mysteries, and have no charity, etc. (1 Cor. 13:2) ^b I protect you in advance for this reason, because, etc.

spirits ^aif they be of God: ^bbecause many false

^a Who preach errors under cover of faith, and corrupt people with bad examples. Having no charity. ^b How we can test it: the Spirit of God is known by this sign, that is to say that every spirit...

^aprophets are gone out into the world. 2 ^bIn this is the spirit of God known,

^a in voice and in work, and it instructs listeners with the same charity by which God was made man.

every spirit that ^aconfesses Jesus Christ to have come in flesh, is of

^a And this one you must believe. ^b That neglects the divinity, the soul, the flesh or the commandments.

^aGod: 3 and every spirit that ^bdissolves Jesus, is not of God: And this is

^a Walking ahead. ^b As the Day of the Judgment is imminent.

^aAntichrist, of whom you have heard that he ^bcomes, and now he is in

Verse 2. *Every spirit that confesses.* Many heretics, who wanted to break the unity of the Church with their perverse doctrine, have erased this verse from the epistle not to be convicted of error through it.

Verse 3. *Dissolves.* He who divides God from man, who separates his limbs from God, who interprets God's words wrongly, who draws back from God by living wrongly.

1 John 4

Verse 5. *They are of the world.* These spirits must not be loved, must not be heard. Because even if they invoke the name of Christ, and mark themselves with the sign of Christ, they are still of the number of those who desire worldly things, who are ignorant of heavenly things.

Therefore of the world they speak. Demonstrating by means of worldly wisdom that God cannot resurrect a dead man, that a mortal man cannot have his dwelling in the heavens, and other things of the kind.

^a Dwelling in the minds of those who oppose Christ in word or in deed, for the mystery of iniquity is already at work (2 Thess. 2:7). ^b In lovers of the world. ^c They are not of God, but you are. ^d By confessing that Jesus has come in the flesh and by having charity.

the ^aworld^b. 4 ^cYou are of God, little children, and have ^dovercome

^a Antichrist. ^b But not thanks to free will (i.e. you have not overcome him thanks to your free will), but because God is greater at protecting than the devil at attacking. ^c He teaches to have hope and humility.

^ahim, because ^bgreater is he that is ^cin you than he that is in the world. 5 They are of the world, therefore of the world they speak,

^a But they cannot divert the hearts of spiritual people.

and ^athe world hears

* Because we have charity. *But... ^a Through charity.

them. 6 *We* are of God. He that ^aknows God hears

^a The preachers of the truth. ^b He who does not have charity. ^c The carnal one does not perceive the things that belong to the Spirit of God. ^d He who hears us has the Spirit of truth, he who does not hear has the spirit of error.

^aus: he that is ^bnot of God, ^chears us not, in this we ^dknow the spirit of truth, and the spirit of error. 7

^a And because we are of God, not of the world, therefore... ^b In word, and in deed.

^aMy dearest, ^blet us love one another: because

Verse 7. *Dearly beloved, let us love one another.* He has recommended charity in many ways, now he comes to its specific praise, in which we must hear him the most that is: Every one that loves, is born of God, and knows God, for God is charity. He had said: Charity is of God; here he adds: God is charity.

1 John 4

Verse 7. Augustine. Charity is a disposition of the mind to love God for the sake of God, and one's neighbor for the sake of God. Also elsewhere. But you, Lord, are neither a disposition of the mind nor a mind but you are the Lord God of the mind. He who acts against charity, acts against God. It seems easy for anyone to act against man, but who is not afraid of acting against God?

Charity is of God. God the Son is of God, God the Holy Spirit is of God, and they are not three Gods, but one God; the Father, the Son, and the Holy Spirit; and he in whom the Holy Spirit dwells loves; therefore love is God, but God who is of God, and so one rightly says that love is of God, and that God is love. When one says "of God", either the Son is understood, or the Holy Spirit. As the apostle says, "charity is poured forth in our hearts, by the Holy Spirit, who is given to us" (Rom. 5:5), we understand that the Holy Spirit is in this love. This is the source in which the stranger has no share, though he has a share in all other Sacraments of the Church. He exhorts us to drink of this source, saying "Let us love one another".

^a Or God. (his brother) Because he remains with God.

charity is of God. And every one that loves his ^abrother is born of God,

^a Both here and more fully in the future. and ^aknows God. 8 He

^a One does not come to the knowledge of charity otherwise than through charity, because wisdom will not enter into a malicious soul (Wis. 1:4). ^b Brotherly love leads to the knowledge of God who is the uttermost love.

that loves not, ^aknows not God, because ^bGod is charity. 9 In this has the charity of God appeared in us, because God has sent

^a Invisible in himself. ^{*Visible by the flesh.}

his ^{*}only begotten ^aSon

^a To die for the world. ^b (because) first (we were) dead.

^ainto the world, ^bthat we

^a After he was resurrected. ^b In this sending.

may live ^aby him. 10 ^bIn

^a Manifested.

this is ^acharity: not as though we have loved him, but because he has

^a He has loved us, but not iniquity. ^b The proof of love.

first ^aloved us, and ^bsent his Son a propitiation for our

Verse 8. *Because God is charity.* It makes no difference in God for him to be called just and justice, to be called loving and love, because he is not called just by a transfer of name from justice or loving by a transfer of name from love because he has justice or love, but because he is justice or love.

Verse 9. *In this.* To prove that God is love and that he loves us, or to lead us by his example to love one another and to come to God's acquaintance with him (God). As God did not wait for us to love him, in the same manner let us not wait for others to love us, but let us love first. The love of the Father has been proven because he sent the Son: the Son's love, because he died.

Verse 10. *Not as though we, etc.* We did not love him first so that he himself would love us as though our love deserved it, but also he himself loved us first, so that with his grace as a guide we may love him.

Propitiation. Another translation has "offerer/propitiator (litatorem)", that is a sacrificer for our sins.

1 John 4

Verse 11. *We also ought to love one another.* Love, and do what you want. If you are silent, you are silent with love; if you scream, you scream with love. From this root nothing but good can spring up.

Verse 12. *God no man has seen at any time.* God is not seen in the same way as those visible things known to physical senses. But even if he was once seen in that way of seeing, he was not seen as those things of nature are seen, but by his own will, appearing in the form that he wished, his nature being hidden and remaining immutably in him. As to the manner in which he is seen as he is, maybe he is now seen in this manner by the angels, and will be seen by us when we are the equals of angels. But not even then will he be seen in the same way as those visible things that are perceived by physical sight, but the only begotten who is in the Father's bosom will himself tell that which does not concern the eyes, but the sight of the minds. Therefore, as, if we wished to see the sun, we would cleanse the eye of our body, so, wishing to see God, let us cleanse the eye of our heart. But since we hope for this sight in the future, what should we do, what consolation should we use while we are still travelling in our body? Let us love one

* To destroy them. ^a Be therefore imitators of God, like dearest sons, and walk in love.

*sins. 11 ^aMy dearest, if

^aBut not iniquity. ^a For this reason we must love, because, while God is invisible, we see it through charity, as if against nature

God has so *loved us: we also ought to love one another. 12 God, ^ano man

^a But yet... ^b With a sincere and disciplined charity, not with a slack and slothful clemency.

has seen at any time. ^aIf we ^blove one another, God

^a By inspiring good things. ^b By dwelling in you, God will make you perfected. ^c If we love, he abides in us; which we demonstrate with such a proof: because he has given us of his Spirit. * He makes us know and talk accurately of his divinity.

^aabides in us, and his ^bcharity in us is perfected. 13 ^cIn this we know that we abide in him, and he in us: *because he of his Holy Spirit has given to

^a Through this we prove that he has given of the Holy Spirit: because we have seen, that is, through the Spirit inspiring us we have known by faith, and through the Spirit strengthening us we testify; which those who have not received the Holy Spirit do not do. ^b Because he was in the world and knew him not. (Jn. 1:10)

us. 14 And ^awe have seen and do ^btestify that the

^a To the knowledge of men. ^b Now Savior, one day Judge.

Father has ^asent his Son the ^bSavior of the world.

another, and thus God abides in us.

And his charity, etc. Start loving, and God has started being in you; grow in love and, by dwelling longer in you, God will make you perfected, so that you love even your enemy, even as he has loved his enemies.

Verse 13. *In this we know.* How shall we know if we have the Spirit of God? Ask your bowels; if they are full of charity, you have the Spirit of God, because the charity of God is poured forth in our hearts, by the Holy Spirit, who is given to us (Rom. 5:5).

That we abide in him, and he in us. God abides in us, and we in God, and let no one despair of salvation, because even if the diseases of wicked doings weigh us down, there is an All-mighty Physician to heal us. Let us rejoice in hope so that we may come to its realization.

1 John 4

Verse 15. *Whosoever shall confess.* He had said above, "If we love, God abides in us": here he says, "whosoever shall confess that Jesus is the Son of God abides in God, and God in him", implying that whoever has love for his brothers truly testifies that Jesus is the Son of God. For the causes whose effects agree together, themselves agree together.

God abides in him, and he in God. They reciprocally dwell in each other, he who contains, and he who is contained. You dwell in God, but to be contained; God dwells in you, but to contain you so that you may not fall: how will he whom God contains fall?

Verse 16. *And we have known.* We have seen and testify that God sent his Son, and we know for what reason he did this: not because he needed to, not because he owed something, but only out of charity. As he had an only Son he did not want him to be alone, but so that he might have brothers he adopted for him some who would possess eternal life with him.

Verse 16. *God is charity.* He had said the same thing above, now he says it again to commend it further, and to mention another effect of charity. He said above that the first advent of the Son of God in the world for the salvation

^a We, through the Spirit that was given to us, believe and testify, and whosoever, following our example, confesses through the same Spirit with the true confession of the heart, so that neither the deceits of the heretics nor the tortures of persecutors nor the examples of carnal brothers nor his own frailty makes him stumble...

15 ^aWhosoever shall confess that Jesus is the

^a No man says the Lord Jesus, but by the Holy Spirit. (1 Cor. 12:3)

^aSon of God, God abides in him, and he in God. 16

^a By Christian faith as if we had seen. ^b Which deceives no one.

And we have ^aknown and have believed the ^bcharity,

^a Through this it is shown that we love God perfectly, if we do not fear the coming of his judgment: he that fears is not perfected in charity (verse 18).

which God has in us. God is Charity: and he that abides in charity, abides in God, and God in him. 17

^aIn this is charity perfected with us, that we may have

^a Not fearing to appear before the Judge.

^aconfidence in the Day of

^a Through this we have confidence: because we imitate the perfection of his love by loving even our enemies in the world, even as he rains upon the just and the unjust in the sky (Matt. 5:45). ^a Which has confidence thanks to justice, but charity also makes so that present tribulations are not feared. ^{*}Slavish. It prepares the place for charity.

Judgment: ^{*}because as he is, we also are in the world. 18 ^aFear^{*} is not in charity: but perfect charity

of the world was done through charity. Here he announces the salvation of the faithful through the same charity in the Second Advent in the Day of the Judgment.

While he commends love, he neither completely passes the love of God in silence nor names it frequently. The love of the enemy he completely passes in silence. He mentions fraternal charity very frequently. Why this? Since he says that it is no great thing if we love those who love us, if love is not also directed towards enemies? But he who has attained love of his enemies will not ignore his brothers. For it has (like a fire) first to seize what is closest, and thus extend to what is farther. He who wishes his enemy to become his brother, loves him as a brother. For he does not love in him what he is, but what he wants him to be. As the craftsman loves the wood cut from the forest of which he is going to make something: he does not love what it is but what he is going to make. Therefore he did not instruct too little about charity. In mutual love is the perfection of divine charity.

Verse 17. *In this is the charity of God perfected.* By this sign anyone can test how much he has progressed in charity. Ask your heart, and it will answer you. Someone believes that it is the Day of the Judgment, but because he is not perfected in charity, he has started fearing; but if he were perfected, he would have confidence; and thus he would wish for it (i.e. the Day of the Judgment), he would not fear. When one turns to penitence, he starts fearing, but with the progress of good work, he learns not

1 John 4

to fear, but to wish it would come, whence the Apostle says "I desire to be dissolved and to be with Christ". (Phil. 1:23)

Verse 17. Because as he is, etc. As it has been explained, one does not always say "as/sicut" to signify equality, but some similarity: as I have ears, so does also the image. If we were made to God's image, why are we not as God?

Verse 18. Fear is not in charity. By this perfect charity is understood, because in such a charity which, to the imitation of divine goodness, does good even to enemies, fear is not.

Casts out fear. The fear of which it is said, "The fear of the Lord is the beginning of wisdom" (Proverbs 9:10), by which anyone starting works of justice fears lest the severe Judge come and damn him while he is not corrected enough. Perfected charity makes justice perfected, and it has no reason to fear, but it desires the coming of the Judge. It is one thing to fear God lest he send you into Gehenna: this fear, not yet virtuous, will cease; it is another thing to fear lest he forsake you: this fear is virtuous and remains in the century of the century, because it desires the advent of the Bridegroom.

^a Because the conscience of sins tortures the heart when justification has not been done yet.

casts out fear,
because fear has
^apainfulness, and he
that fears is not

^a He who fears is not perfected; but in order to make friends from enemies.

^aperfect in charity. 19
Let us therefore love
God, because God

^a While there was no obligation, but in order to make friends from enemies.

^afirst has loved us. 20

^a Because many say "I love" only in word, this is added, "if any man..." *An opposed and contrary fruit is brought forth, so that sometimes hatred flatters, and charity rages. *In which he is proven to be a liar

^aIf any man shall say,
that I love God: *and
hates his brother, he
is a liar. *For he that
loves not his brother
whom he sees: God

^a Because one cannot love an unknown thing.

^awhom he sees not,
how can he love? 21
And this
commandment we
have from God: that
he which loves God,

^a Because if he does not love his brother, he does not love God either, whose children he does not love.

^alove also his brother.

Verse 19. Because God first. God's love gave us the chance to love him, whence he says, "You have not chosen me: but I have chosen you" (Jn. 15:16).

Verse 20. God whom he sees not. He does not see God because he does not have love; he does not have love because he does not love his brother, because if he had love, he would see God. Therefore, with our eye cleansed through love, let us strive to look on the immutable substance of God.

He who loves his brother necessarily loves God, because he loves the love itself with which he loves his brother, and God is love; and if he loves love, he cannot hate his brother whom God loves and commands to be loved.

Verse 21. And this commandment. So that no one dare to say "I can love God even if I do not love my brother", he adds and this commandment, etc. How do you love him whose commandment you neglect?

1 John 5

Chapter 5

Verse 1. *Whosoever believes.* He believes who lives as Christ has commanded, otherwise even the demons believe. And works before faith are either null or, even if they seem good, they are empty, because they are apart from the way which is Christ.

Whosoever believes. He who truly loves God, also loves his brother. For he who loves God the Father, loves God the Son, who was begotten by the Father, and he who loves the Son of God, loves also the sons of God, who are the limbs of that head. Therefore let us love the sons of God so that we may love the Son of God whose limbs they are, and, by loving the entire Son, let us love the Father. For love joins together the body of Christ, so that there may be one Christ. So he who loves his brother, loves himself. For he is himself one with him. Nor can he who loves the limbs of Christ not love Christ. So he who loves the Son, who is the same as the Father, necessarily loves the Father too.
Whosoever believes. And he who truly loves God, loves also his brother. For he who loves God who begot, loves him who was begotten, since he was begotten by him. And who is born? *Whosoever believes, etc.* And who is it who begot? God the Father. Therefore, he who loves God who begets in faith, loves

1 Whosoever believes that

^a Messiah. ^b In this faith. ^c God. ^d In faith.

Jesus is ^aChrist, is ^bborn of Him. And every one that loves ^chim which ^dbegat:

^a Man.

^aloves him also that was

^a In faith. ^b God.

^aborn of ^bhim. 2 In this we

He is right to show love to his neighbor who also delights God. And lest anyone deceives himself concerning the love of God, as far as the word, saying that they love God, he adds "we keep his commands", the proof of love is the display works.

know that when we love the children of God,

^a This is my commandment, that you love one another (Jn. 15:12).

^awe love God, and keep his commandments. 3 For

^a Through this is proven that the love of God is in us, if we keep his commandments, by loving the sons of God. I say at the same time that we should love God, and perform his commandments, because otherwise there is no love. He that does not love the king's law, does not love the king. Out of love for the king his law ought to be fulfilled.

^athis is the charity of God

^a which ought to be kept willingly, because his commandments are not heavy.

that we keep his ^acommandments: and his

him who was begotten in faith. And speaking suitably about love, he mentions faith, because if anyone is so hard as to disdain to love a man for the reason that he is a man, because he is in the same exile, he must be reminded to love him for this reason at least, that he is born of God, that he is a sharer of the same grace. But because many love their neighbors on account of consanguinity, or on account of a temporal advantage, he determines who is a true lover of one's neighbor.

1 John 5

Verse 3. *(They) are not heavy.* They do not weigh down as a talent of lead, but they lift up, and the keeping of the commandments of God makes men elevated.

Are not heavy. For the yoke of God is sweet, and a light burden. For things that are hard and harsh by their nature, the love of God and the hope of the reward makes light. If someone says that they are heavy, he accuses his own weakness, because for the strong man they are light, and in truth they are not heavy, because all that is born of God, overcomes the world (verse 4). He is born of God who loves God and neighbor, and who about God's commandments has so determined, that he would bring them to action. And he overcomes the world, despises the allurements or hostilities of the age, and the very death of the body. He seeks the things that are above, not those that are on earth. And so that no one should trust that he can overcome the world by his own merit, he adds, "and this is the victory which overcomes the world: our faith" (verse 4). That faith which works through love, and which solicits God's help.

Verse 4. *And this is the victory which overcomes the world even our faith.* This is undoubtedly faith, which operates according to delight, which requires the help of God.

commandments are not heavy. 4 Because all that is born of God, overcomes the world,

^a Demonstratively, as if he shows with a finger faith as it were established and permanent.

^aand this is the victory

^a Who is able to hold the world in contempt except he that believes Jesus to be the Christ who was prophesied and who joins worthy works to faith.

^awhich overcomes the world, our faith. 5 Who is he that overcomes the world, but he that believes that Jesus is the Son of God? 6 This is he that came by water

^a He who was eternal came for salvation and the remission of sins through the water of baptism and the blood of the passion; not only did he deign to be baptized for our washing, and to consecrate the sacrament of baptism to us, but he also gave his blood for our redemption.

and ^ablood Jesus Christ: not in water only, but in water and blood. And it is the

^a And although he suffered as a man, yet the Spirit was seen above him at his baptism in the appearance of a dove; or the spirit, that is every spiritual doctor testifies that Christ is the truth; the true Son of God, not a spectre; a true mediator and reconciliator, free from sin, and having sufficient power to take away the sins of the world.

^aSpirit which testifies, that Christ is the truth.

Verse 5. *Who is he that overcomes, etc.* He determines the kind of faith that conquers, that is, faith in Christ. As if: Truly by faith he conquers the world, because it is not conquered by something else.

Our faith. Here is the faith that conquers: the one which believes that he was a true man and true God.

Verse 6. *This is, etc.* This is because faith alone and confession of the divinity of Christ is not sufficient for salvation and for conquering the world, he also adds about his humanity:

Spirit. That is the human soul which he let out in the passion, the water and blood which flowed from his side, which would not be possible if he did not have the true nature of flesh. But before the passion too, his sweat that became as drops of blood (reference to Lk. 22:44): showed the reality of his flesh. And the fact that as he was already dead blood and water flowed vigorously from his side against the law of nature was testifying that the body of the Lord would live better after death, and that his death would give us life. As to the fact that his sweat was flowing onto the ground as blood, it indicated that he would wash the Church in the whole world with his blood.

1 John 5

Verse 7. *For there be three.* Through this it is apparent that Jesus is truth, true God and true man. Because concerning both we have a sure testimony: concerning his divinity we have testimony through the Father, the Son, and the Holy Spirit; concerning his humanity, through the soul, water, and blood.

The Father gave testimony of his divinity when he said, "This is my beloved Son" (Matt. 3:17). The Son himself gave testimony when he was transfigured on the mount, and showed the power of divinity and the hope of eternal happiness. The Holy Spirit gave testimony when he rested above Jesus at his baptism in the form of a dove, or when he filled the hearts of believers for the calling of the name of Christ.

Verse 9. *If we receive the testimony of men.* Great is the testimony of the man David which he provides of the Son of God, "The Lord said to my Lord: Sit at my right hand" (Psalms, 119:1). And he even represents the Son speaking, "The Lord has said to me: You are my son" (Psalms, 2:7). Great is the testimony of the forerunner, who said, "I have baptized you with water; but he shall baptize you with the Holy Spirit" (Mark 1:8). But greater is the testimony of the Father who visibly sent into him the Spirit

7 For there be three which give testimony in heaven, the Father, the Word, and the Holy Ghost, and these

^a They are testifying about the same thing as one God.

three be ^aone. 8 And there be three which give testimony in earth: the Spirit, water, and blood,

^a And because we have such certain testimonies, we ought therefore to receive them, because we are accustomed to receiving even the testimonies of men who are able to lie.

and these three be one. 9

^aIf we receive the testimony of men, the

^a Which must be better received. ^b For which I provide it. ^c Namely because it is the testimony.

^atestimony of God is greater, because ^bthis is the ^ctestimony of God which is greater, that he

^a This is my beloved Son, in whom I am well pleased (Matt. 3:17).

has testified ^aof his Son.

^a But... ^b He who says that he is not his Son, or that he is less important than the Father.

10 ^aHe that believes ^bin the Son of God, has the testimony of God in himself. He that believes not the Son, makes him a

^a In saying, "I and the Father are one". A liar in this.

^aliar: because he believes

which he was always full of, as if he said, "If you believe the men foretelling the advent, believe the Father testifying that Christ has now come".

Verse 10. *He that believes in the Son of God.* He understands that the Father says the truth in the testimony of the Son. Who doesn't believe, he says the Father has lied. In vain do the Jews who despise Christ say that they believe in the Father, because they despise Christ.

In the Son. Since the Father testifies about the Son, let us believe in the Son; for he who so believes in the Son that by doing good works he directs his course to the Son himself, has the testimony of God in himself. As if he were saying "God testifies about him too, that, believing in this way, he will be in the number of the sons of God. As his Son himself thus promises, "If any man minister to me, him will my Father honor" (Jn. 12:26). Therefore if you have God as a witness of your faith, how will the infamy or the persecutions of men harm you? "If God be for us, who is against us?" (Rom. 8:31)

1 John 5

Verse 11. *And this is the testimony.* The testimony is about the Son, and about our adoption as sons, so that by his only Son even we now [live] in hope for when in fact he gives eternal life.

And this life is in his Son. In faith, and in the confession of the name, in the receiving of his Sacraments; because no one comes to the Father if not through him (Jn. 14:6). And there is no other name whereby we must be saved (Acts 4:12). And to avoid to seem not to have said enough that life is in the Son, he adds that the Son himself is that life. For as the Father has life in himself, so has he given life to his Son to have it in himself, who gives his people eternal life.

^a You are my beloved Son, in you I am well pleased. I made it clear in the passion, and I will again make it clear.

not in the ^atestimony which God has testified of his Son. 11 And this is the testimony, that God has given us life everlasting. And this life

^a By believing and imitating.

is in his Son. 12 He that ^ahas the Son, has life:

^a But...

^ahe that has not the Son of God, has not life. 13

^a In these things you must place faith, because...

^aThese things I write to

^a So that you might be assured of your future beatitude.

you, that you may ^aknow that you have

^a So that you should not be seduced by the deceits of those who deny that Christ is the Son of God, because you will have life as your faith deserves.

^aeternal life which believe in the name of the Son of God. 14 And

^a And not only ought you to hope heavenly goods in the future out of faith in Christ, but even in this life there is confidence that we shall obtain when we ask something in a healthy way.

^athis is the confidence which we have toward him: that, whatsoever

Verse 14. *And this is the confidence.* He inculcates in various ways the same things that he had promised, in order to incite us more vigorously to pray.

1 John 5

Verse 14. *According to his will.* So that we ask for what he wishes us to, or so that we come to ask while being such as he wants us to be. If we want our salvation or that of our neighbors, we are not at variance with God's will; but if our will moves away from God's will through ignorance, God's good will corrects our foolish will, as it happened to the apostle Paul.

According to his will. Not according to our fleshly desires, because what to ask as we should, we do not know, unless he himself show his will, who understands what is useful for us better than we ourselves do. If we ask according to his will, we obtain, as when we ask for a brother for whom there is need to ask.

Verse 15. *We know that, etc.* Since we know that we have from him the petitions which we ask, we ask nothing that might be against him, we ask nothing except that which he has taught us, that which he has inspired us, and if we err in something, we are corrected at once.

Verse 16. *He that knows his brother.* He is talking of the everyday and light sins which are healed as easily as they are difficultly avoided. If you have sinned in word, in thought, by forgetfulness or by ignorance, confess to

we shall ask according to

^a He who says, "Seek first the kingdom of God, and all will be added to you" (Matt. 6:33).

his will, ^ahe hears us. 15
And we know that he

^a Not only will he hear in future time, but we also know that he has heard and hears everyday. And through this that we are heard now, we are certain concerning the future. *According to his will.

^ahears us *whatsoever we

* And not only in future time, in giving [to us] the outcome of asking.

*shall ask: we know that

^a Through confession, or by another way.

we have the ^apetitions
which we request of him.

^a Not criminally, or not unto the end of his life.

16 ^aHe that knows his
brother to sin a sin not to

^a For him. ^b Shall be given by God thanks to your prayer

death, ^alet him ^bask, and

^a I mean to him. ^b Not criminally.

life ^ashall be given him,
sinning ^bnot to death.

a brother, as James teaches, ask him to intercede for you (Jm. 5). And if he confesses to you in his turn, intercede for him too. Here the prayer of the Lord suffices, and mutual confession. It is a light penitence. Then if the sin is a serious one, bring in the priests of the church, and chastise yourself after their examination.

Verse 16. *There is a sin to death* which separates you from God as death separates the soul from God. *There is a sin to death.*

The Lord orders to pray for persecutors; here he (John) says that there are some people for whom you must not pray, because there are sins in brothers that are more serious than the persecution of enemies; the sin of a brother is to death when, after the knowledge of God was given to him through grace of God, someone attacks the brotherhood, and is agitated by the firebrands of envy against the grace by which he was reconciled. It is a sin not to death if someone has not removed his love from his brother, but through some weakness of the mind has not fulfilled the duties of brotherhood, whence Christ, "Father, forgive them, for they know not what they do" (Lk. 23:34), for they had not yet been made sharers through the grace of the Spirit and had not yet entered the society of the holy brotherhood. So did Stephen too pray for those who had not received God's grace. Paul does not pray for Alexander; because, as he was already a brother, he was attacking the brotherhood. For those who had yielded out of fear he does pray. All left me alone but may it not be laid to their charge (ref. 2 Tim. 4:16).

1 John 5

Verse 17. *All iniquity is sin.* All, as if he were saying, "One must truly pray for those sinning not to death, because everyone is invaded by many sins, and no one can be without sin, because all iniquity is sin. But above others is a sin to death, which is not committed out of human frailty, and therefore is not purged by the prayer of the just, because those who do such things will not possess the kingdom of God.

Verse 18. *Everyone which is born.* He who is born of God does not sin to death, he who is not born of God does sin. But we are among those who are born of God. Therefore we shall not sin, we shall not be touched by the enemy, but lovers of the world are subject to the wicked enemy.

Sins not. David sinned greatly, but because he was born of God, he belonged to the society of the sons of God: he did not sin to death, but by repenting he deserved forgiveness.

But the generation of God preserves. Those who persevere in the generation of God cannot sin, nor be touched by the wicked one. As day and night cannot mix, so justice and iniquity, the wicked one and the generation of God cannot mix. Therefore the wicked one touches some, hurting and afflicting them, but not to their harm.

^a But. ^b To the death of life.

*Because that which is not corrected in this life, its pardon is hoped in vain after death; it can also be taken as referring to any criminal sin. Whatever differs from the measure of equity is numbered among sins, but the very little sins are not prejudicial to the just; but some sins are so opposed to all justice that if they are not corrected they plunge you into punishment.

^aThere is a sin to death:
^bfor* that I say not that any man ask. 17 All iniquity is sin. And there is a sin to

^a Who has the seed of God in him, is not able to sin unto death; for he is not able at the same time to perform righteousness as well as sin. *Sin to death.

death. 18 ^aWe know that everyone which is born of God, *sins not: but the

^a The grace by which are reborn those who, according to His purpose, are called to be saints (Rom. 8:28) preserves them from committing sin to death, and if out of human frailty they have committed fault in any things, it protects them so that they may not be touched by the wicked enemy.

^ageneration of God preserves him, and the wicked one touches him not. 19 We know that we

^a Reborn in baptism.

are ^aof God, and the whole world is set in wickedness. 20 And we know that the Son of God

^a Through the flesh, only for our salvation. ^b Who believe.

^acomes: and he has given ^bus understanding,

Verse 18. *But the generation.* Because it is voluntarily and not by nature that a man of this kind is the son of God, he suitably added this.

Verse 19. *The whole world.* Not only the lovers of the world, but also those recently born who do not have the ability to discern between good and evil, because of the first transgression they belong to the kingdom of the Devil, unless they are delivered from darkness by the grace of God.

Verse 20. *And we know that the Son.* Without divine knowledge no one is able to arrive at eternal life. No one is able to know without the grace of God. Because no one knows the Son except the Father, nor does anyone know the Father except the Son and him to whom the Son wants to reveal both the Father and the Son. For the Son reveals both the Father and the Son. For the Son reveals both, who, appearing visibly in the flesh, disclosed the secrets of the divinity to the world through the Gospel.

1 John 5

Verse 21. *Little children keep.* And since you are getting to know the true God and true man, and you wait for eternal life, beware of the doctrines of heretics, who put upon themselves the look of holiness, who by crooked doctrines change the glory of the incorruptible God into the likeness of corruptible things. For greed is the slavery of idols; those who place the world before God are idolaters.

^a By believing that he is the true Son of God.

that we may ^aknow the

^a By loving. ^{*}As members. ^b Through him we will be of God, living in God, without end, in living without beginning, or end.

true God, and may ^abe in ^{*}his true Son. ^bThis is the true God, and life everlasting. 21 My little

^a As holy vessels.

children, keep ^ayourself from idols. Amen.

Verse 21. *Keep.* Though he has presented to them in many words the testimony of perfection, it may however be feared that someone recently converted may have retained vestiges of superstition in his mind.

2 John

Epistle of 2 John

He goes so far in writing to the holy woman that he doesn't hesitate to call her "Lady" in writing, and to provide testimony about her sons that they walk in truth.

Verse 1. *The senior to the Lady elect.* While some people doubt whether these two epistles are of the apostle John, through the fact, however, that they resemble the first one both in words and in a similar assertion of faith and charity against the heretics, they are proven to be of the apostle, not of the priest John. He writes to a certain Babylonian, who was called by her proper name Elect, advising her and her sons not to depart from the purpose of faith because of the heretics. Through this elect lady the universal Mother Church is signified; through her sons the younger people begotten in faith by the Church. He writes therefore to the universal Church that there is no perfection of faith outside charity, and he execrates the heretics who divide Jesus Christ.

Not I only. As he is about to write against the heretics who have lost the truth, he says that one love for the saints is common to all who know the truth, so that by the similarity of Catholics he may deter them from the frequentation of the heretics. All the faithful agree in one truth, the

^a I write as an elder as much in age as in manners or in wisdom. ^b It is her proper name. ^c By nature as much as in faith.

1 The ^asenior to the Lady ^belect and her ^cchildren

^a With true love or because you persist in truth. ^b So that the authority be greater.

whom I ^alove in truth, ^band not I only, but also

^a Those who choose to imitate God, and seek God alone through works of charity. ^b We love you for no other reason but on account of the truth of faith which persists impregnably.

all ^athat have known the truth. 2 ^bFor the truth which abides in us, and

^a Until the end of life, or leading into eternity.

shall be with us ^aforever.

^a persisting. ^b The remission of sins. ^c if after baptism you have erred in anything. ^d So that you may no longer offend God or a brother.

3 ^aGrace^b be with you, ^cmercy, ^dpeace from God the Father, and from

^a Who is coeternal and coequal with the Father, that is, he shares power and works with the Father. ^b Of the faith which you promised in baptism. ^c Of God and of neighbor. ^d In the Lord concerning your good beginning.

^aChrist Jesus the Son of the Father in ^btruth, and ^ccharity. 4 ^dI was exceedingly glad,

heretics disagree in their errors.

Priests or bishops are called seniors for the maturity of their wisdom and seriousness, and the authority of such a man ought to be trusted.

Verse 3. *And from Christ Jesus the Son of the Father.* There were at that time heretics who denied that the Lord Jesus was the real Son of God, and he confutes them.

Verse 4. *I was exceedingly glad.* As if he said: What you have, keep it. Accept nothing else from the heretics, because I am glad of the things you have; I desire nothing more to be added to you for your salvation. Therefore, since I am glad of your good start, do not make me sad by your failure, because, as a careful guardian, I know everything that happens around you.

2 John

Verse 4. *Walking in truth.* Adam was put in the paradise to work it and to keep it (Gen. 2:15). The work indicates the advance of the task carried out; the keeping indicates the state and steadiness of perfection itself.

^a Some, perhaps not all. ^b By progressing every day. ^c In the true faith. ^d As perfectly.

because I have found ^aof your children ^bwalking in ^ctruth, ^das we have received commandment of

^a And, assured through the things you have, for the rest I now ask this as something owed.

the Father. 5 And ^anow I beseech you Lady, not as writing a new commandment to you, but

^a Of faith, or from the previous fathers. ^b So that the old faith and love remain unimpaired.

that which we have had from the ^abeginning, that we ^blove one another. 6 And this is charity that we

^a That is, that we keep the commandments that we do not go out to some errors that we do not desist from works of virtues. ^b That is, those given concerning that same charity.

^awalk according to his ^bcommandments. For this is the commandment, that as you have heard from the beginning, you walk in

^a And it is necessary that you persevere. ^b Who were previously confessors of the Christian name. ^c Of our community. ^d To the love and doctrine of the world.

the same. 7 ^aBecause many ^bseducers are ^cgone out into the ^dworld, which

Verse 5. *Not as writing a new commandment,* etc. He accuses the heretics who, having abandoned the things they had heard from the apostles, introduced new ones, and through this destroyed the covenants of brotherly charity.

Verse 7. *Because many seducers.* This can be taken as being referring to the heretics, who confess that Jesus was incarnated, but deny either that his flesh was real, or that his divinity was real, or that God was his real Father, or something of the kind. Or it can be taken as being referring to the Jews, who deny that Jesus has come for the salvation of the world yet, but are waiting for the Antichrist to come.

2 John

^a Neither in their doctrine nor in their lives. ^b The master and standard of sanctity.

do ^anot confess ^bJesus Christ to have come in

Verse 8. *Look to yourselves, etc.* Do not agree with such people, but rather pay attention to how you have been perfectly instructed to faith and constancy.

Reward, etc. That you may receive God fully with delight by persevering in the doctrine that was handed down to you, and by not agreeing with their error.

^a Guard against them, for such they are, and so are those who agree with them. ^b And therefore.

the flesh: this is a ^aseducer and an antichrist. 8 ^bLook to yourselves, that you

^a That you lose not by failing that reward which you have deserved by working. ^b Strive. *In the future, or grace here. (All those who withdraw and continue not in the doctrine of Christ.) *He who pretend that they precede others in wisdom and doctrine, and out of pride withdraw from the humble preaching of Christ.

^alose not the things which you have wrought; ^bbut that you may receive a *full reward. 9 *He

^a Through some seduction or fear.

that ^awithdraws and does not remain in the doctrine of Christ: has not God.

^a But he who perseveres until the end will be saved. ^b Indeed the Father and the Son are one true God, the Son is not posterior, he is not inferior to the Father.

He that ^apersists in the doctrine: the ^bsame has both the Father, and the

^a Since it is through this doctrine that one has God both here and in the future, and not through their doctrine, therefore if any man...

Son. 10 If ^aany man come to you, and bring

Verse 9. *And does not remain.* If someone separates himself from divine doctrine so that he is outside the right faith and observance of the commandments of God, he separates himself from God, so that he does not have God. Through active and contemplative life does he who is the Creator of all become someone's God.

That persists. Stays in the evangelic doctrine, who thinks and behaves according to it; parts from it, who thinks and behaves differently.

Verse 10. *If any man come to you.* As John in Ephesus was entering the baths to wash and saw Cherintus, he went out saying, "Let us flee from here, so that the baths themselves in which Cherintus, enemy of the truth, is washing, may not corrupt us." Therefore he did what he taught. For then the apostles and their disciples were using such caution in religious scrupulousness that they wouldn't even tolerate to share a word with one of those who had parted from the truth.

2 John

Verse 10. *Nor say God save you unto him.* Because it looks like a sign of approbation of his error; for we say this to friends, whose works we like, and you perhaps would not be deceived, but others might perhaps be deceived through such a familiarity of yours, because they would think that you like them, and so would trust them.

Verse 12. *More things etc.* Understand that this admonition will be very useful to you, because to its confirmation, I have even decided to come to you, and however I couldn't be completely silent in the meantime.

Verse 13. *Salute you.* As he forbids to say "God save you" to adversaries of the truth, so on the other hand does he salute the elect on behalf of the elect.

^a Not only do not join him in opinion, but do not even receive him; lest, while you want to be hospitable, your good manners be corrupted through their evil conversations.

not this doctrine: ^areceive him not into the house, nor say, God save you, unto him. 11 For he that says unto him, God save

^a Since a conversation has been started, he shows himself to be of a kind with him otherwise it is hypocrisy, which must not be found in Christians.

you, ^acommunicates with his wicked works. 12

^a About the admonition of the same thing, or perhaps also about other things.

Having ^amore things to write unto you, I would not

^a By writing, which will not impress those things upon you as much as the life and presence of the Master.

by ^apaper and ink: for I hope that I shall be with

^a To instruct you. ^{*1} I hope to. ^b Mine. ^c Yours, to instruct it, or to shut the mouth of those perverse people. ^d With them having been confounded, and your faith confirmed.

^ayou, ^{*}and speak ^bmouth to ^cmouth: ^d that your joy may

^a Either literally, or perhaps the children of the church of the other metropolis. ^b This I say on my own part.

be full. 13 ^aThe children of your sister elect salute you. ^bGrace be with you.

3 John

Epistle of 3 John

Prologue to the third canonical epistle of St. John. He praises Gaius because of his godliness, and he exhorts him to remain in the same godliness. He scolds Diotrephes for his ungodliness and pride. To Demetrius, on the other hand, he provides a good testimony with all the brothers.

Verse 1. *To Gaius.* Gaius, who had received the faith of Christ, a good man in the Acts, received the preachers and hearers of the Word of God, and supported them with his means, as is indicated in the epistle... But he (John) recommends hospitality, and invites him not to depart from it by the example and incitement of Diotrephes. Diotrephes indeed claimed that hospitality was useless.

It seems that Gaius was a Corinthian, whence Paul, "I thank God that I baptized none of you, but Crispus and Gaius" (1 Cor. 1:14), and in another place, "Gaius mine host, and of the whole church, salutes you" (Rom. 16:23).

* I.

1 The *senior to Gaius the

^a Not for the sake of temporal goods, but because of eternal ones.

dearest, whom I ^alove in truth. 2 My dearest, concerning all things I make my prayer that you

^a I ask this of the Lord with constant prayers: that, what you are doing well, you may complete well. ^b In body and in mind.

^aproceed prosperously, and ^bfare well, as your

* It makes progress in your works of almsgiving. (fare well as your soul does prosperously) That you may fare well in your body even as you do in your soul. (your soul) The internal intention of the mind.

soul *does prosperously. 3 I was exceedingly glad

* stranger. ^a From you.

when the *brethren ^acame, and gave testimony to

^a True charity that does not rest from work. ^b They give testimony as earnestly as you are earnest to work well.

^ayour truth even ^bas you walk in truth. 4 Greater thanks have I not of them,

^a In faith. ^b True faith.

than that I may hear ^amy children do walk in ^btruth. 5 My dearest, you do faithfully whatsoever you work on the brethren, and

Verse 2. *Concerning all things I make my prayer,* etc. As now you have in abundance both good will to give generously to those in need and the capacity to do those works, so may you always be able, with the Lord's help, to lead a life full of virtues.

Verse 3. *I was exceedingly glad.* It would be unbecoming you failed, I now grieved because of the one thanks to whom I until now rejoiced. And therefore, not only on account of your salvation, but also on account of my authority, do persevere in hospitality.

Verse 4. *Greater thanks have I not of them.* I was glad because I have no greater thanks of these brethren who came; that is, when brethren come to me, in no action or word of theirs do I rejoice more than of the fact that they announce that my children, whom I begot either by preaching to them or by baptizing them, are keeping the truth of right faith and good work.

Verse 5. *My dearest, you do faithfully.* Therefore you must not desist from hospitality and almsgiving; for whatsoever you work on the brethren, you do it faithfully, that is as a faithful man, that is as it behooves a faithful man; not for vainglory, but you show your faith by your works.

3 John

^a. From whom you expect nothing temporal. Whom you do not know.

that upon ^astrangers. 6
They have rendered

Verse 7. *For, for his name.* They are really worthy of honor, for they were not banned from their country for their crimes, but they departed willingly to glorify the name of Christ, and to suffer for his name.

Verse 8. *We therefore ought.* John had renounced everything, and he counts himself among the rich, so that he may make others more keen and prompt to have compassion for the poor.

^a. Works of compassion. ^b. And so others are incited to hospitality by your example.

testimony to your
^acharity ^bin the sight of
the Church; whom, you
shall

^a. While they are with you. ^b. To other places they wish to go to. ^c. You honor God in his ministers.

^ado well, ^bbringing on
their way in ^cmanner
worthy of God. 7 For,
for

^a. Deprived of their own possessions. ^b. So that they should be forced to deny Christ by fear of hunger. ^c. People of their tribe.

his name did they
^adepart, ^btaking nothing
of the ^cGentiles.

^a. Who can relieve their indigence. ^b. That is members of the family of faith. ^c. Because we do not have enough capacity to preach (alone).

8 ^aWe therefore ought
to receive ^bsuch: that
we may be ^ccoadjutors
of the

^a. The faith to be preached. ^b. Strives after. ^c. To rule. ^d. Our authority. Our epistle.

^atruth. 9 I had written
perhaps to the church:
but he that ^bloves to
bear ^cprimacy among
them, Diotrepes does
^dnot receive us.

Verse 9. *I had written, perhaps, etc.* You ought to persevere in almsgiving, because I understand there is so great a benefit in it; because I would have written not only to you, but also to the whole church about the recommendation of almsgiving; but I have abandoned the idea of doing so out of necessity, because Diotrephes does not care about our authority. Diotrephes, a heresiarch of that time, usurped leadership for himself by teaching novelties. "Diotrephes" is interpreted as meaning "handsomely silly" or "charm that insinuates itself", so that he indicates the perfidy of his heart even by his name.

To the church. To that church which is perhaps, that is doubtfully, a church, and I would have written so that it might deserve to become a perfected church through the observance of almsgiving.

3 John

Verse 10. *I will advertise.* That is, I will bring them to everyone's knowledge by showing them more manifestly; and he nowhere has an example for them, but he does them, and he invents new ones, prating, using false reasonings to confute us and so to pull you back from faith.

Note in the same way as we must not excite the tongues of detractors by our vice for them not to perish, we must tolerate with calmness of mind the tongues that are excited by their own malice, so that our merit may grow, and sometimes we must also silence them, lest, while they disseminate (false things) about us, they should corrupt the hearts of those who were able to hear good words.

^a Because he distorts us and our writings. ^b Reveal.

10 ^aFor this cause, if I come, I will ^badvertise his works which he does: with

^a Bringing lies and errors.

^amalicious words chatting against us, and as though

Verse 12. *To Demetrius testimony.* He reveals what good he would like him to imitate; that he would like him to imitate Demetrius, so that he may himself prove to be worthy of a similar praise from everyone.

^a The fact that he disparages me, that he dissuades hospitality. ^b For damnation.

^athese things ^bsuffice him not: neither himself does

^a He does what he preaches. * In need. ^b From devoting care of humanity.

^areceive *the brethren, and them that do receive he ^bprohibits, and casts out of

^a Those who receive as well as those who are received. (casts out) Not out of the community of the faithful, but out of the place where they assemble. ^b Whatever he says, you...

^athe church. 11 ^bMy dearest, do not imitate evil, but that which is

^a Because..

good. ^aHe that does well, is of God: he that does ill, has not seen God. 12 To

^a For him to receive it. ^b Those who come to him and leave.

Demetrius ^atestimony is given ^bof all, and of the

3 John

Verse 13. *Peace be to you.* He sends the grace of peace and salutation to his friends, in order to show that the enemies of truth are excluded from the salutation.

^a Of God. ^b For the recommendation of hospitality. * To him. ^c Through other testimonies of mine, of which you have found proof that they were true.

and of the ^atruth itself,
yes and we *give^b
^ctestimony: and you
know that our testimony

^a About the recommendation of almsgiving, and about other things as well.

is true. 13 I had ^amany
things to write unto you:
but I would not by ink
and pen write to you. 14
But I hope forthwith to
see you, and we will

^a My mouth speaking to your mouth, or to shut Diotrephes's mouth. ^b May you have peace from that Diotrephes and from all the wicked.

speak ^amouth to mouth.
^bPeace be to you. The

^a As if he were saying, "What I teach you, teach it to others". ^b (By name - nominatim) Or "per nomen".

friends salute you.
^aSalute the friends ^bby
name.

APPENDIX

Note Concerning Translations and Variant Readings

The word *c(h)aritas** appears very often in the Latin texts of both the epistles and the glosses. Some English versions of the Bible have "love" in place of this word, others "charity". Since the Douay-Rheims version, from which the verses in this book are taken - the spelling having merely been modernized, - translates it as "charity", I have followed suit so as to make the vocabulary of verses and glosses consistent with each other. However, the reader should bear in mind that where the word "charity" is used it is not limited to the usual modern meaning of the word (generously helping those in need), but that it means the Christian love of mankind, and sometimes of God.

I have followed Rusch for the majority of the translations, adopting the reading of one of the two older manuscripts (Latin 338 and 588) instead when it was better and more likely to have been the original one, or when they had an extra gloss not found in Rusch**, and added notes for some variant readings. I have not mentioned absolutely every variant reading; so as not to overload the book with notes perhaps of little interest to the reader, I have passed over in silence those variants which were clearly only mistranscriptions, as well as those where the formulation of a sentence differed very slightly without any substantial difference in meaning, and have mentioned only those which I judged might be worthy of it, and when I had but the slightest doubt which reading might have been the original one.

Sarah Van Der Pas

*The classical Latin spelling is *caritas*; *charitas* is a medieval variant.

**Which is rare; on the other hand it is a little less so the other way around, since Rusch is more recent and some glosses were added through time.

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Variant readings

1:1 Where Latin 588, 338, and Rusch have "In the true being of the divinity", Migne has "In the nature or the true being of the divinity".

The interlinear "a true body, not a spectre" is found only in Rusch.

Latin 338 and 588 have only the word "vivifying" where Rusch has "vivifying in the soul and in the body".

Latin 338 has: "His life and his manners, with our spiritual eyes. We have known his divine virtue on Mount Tabor". Rusch has, "That is his life and his manners, and we have also known his divine virtue on the mount with our spiritual eyes."

1:2 The first marginal gloss Latin 338 reads, "It is obvious that we are not unfaithful witnesses, because announcing to the incredulous we have become martyrs." Rusch reads, "Manifested, because we are not unfaithful, and we are witnesses. We have seen, and announcing to the incredulous we have become martyrs." Migne has "We have seen and we are witnesses. We have seen and announcing to the incredulous we have become martyrs".

The second marginal gloss, "And declare unto you"; Rusch, Latin 338 and 588 have "Thus we have heard through them, but we have not seen, therefore we are less blessed than they are", so this is the majority reading, but without the word 'no' it is probably incorrect. Migne has "Thus we have heard through them, but we have not seen; however we are **no** less blessed than they are, because it is written "Blessed are they that have not seen and have believed" (Jn. 20:19)."

The first interlinear gloss Venice does not have "of the flesh".

1:3 Rusch reads, "Through him himself": Latin 338 and 588 have "through Christ himself".

The interlinear gloss "e" Rusch has "Not for some temporal gain, but to do so by living well, believing well, enduring everything patiently." Whereas Latin 338 it reads "Not for some temporal gain, but so that by believing well and living well you may endure everything patiently".

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1:4 In interlinear "d" Rusch and Latin 588 reads "That we may lead", Latin 338 has "That you may lead".

1:5 In interlinear gloss "a" Rusch has, "Because he drives away the darkness of sins". Latin 338, "driving away the darkness of sins" and in Latin 588 "he drives away the darkness of sins".

1:7 The gloss from Augustine "God is light which no place lays hold of etc." seems to be found only in Rusch.

1:8 In the second marginal gloss Latin 588 has "the past life". Rusch has only "the past". The glosses don't seem to be there at all in Latin 338.

1:9 In the first marginal gloss Rusch has, "Because we cannot be without sin in this life", Latin 588 has "Because we can be without sin..."

The interlinear gloss "out of humility" is found only in Rusch.

"As accused ones" not in Latin 338.

Latin 338 and 588 have an interlinear that Rusch doesn't have: It has "in this life", referring to the word "forgive" in "he is faithful and just to forgive us our sins".

1:10 The second gloss of Augustine is only in Rusch.

In the interlinear "If we confess, we are cleansed, but if we want to honor ourselves we sin", Rusch omits "we sin".

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The precision "Job" is only in Rusch – but all other witnesses have the rest.

2:1 Latin 338 has the first gloss as "Let us not assume a wicked confidence, hearing that we are purified by God, but let us keep a useful fear". Latin 588 and Rusch have, "So that you should not assume a wicked confidence, hearing that you are purified by God, but keep a useful fear."

Latin 338 "Reconciling us to God by **pardon** and intercession ": Rusch has "Reconciling us to God by **preaching** and intercession ".

2:2 Second interlinear gloss, Latin 588 reads "Do not say in front of every church "Here is Christ, there is Christ"....: Rusch adds "Christ is everywhere".

2:3 Latin 338 has "He who does not get to know him thus, does not keep the commandments". Latin 588 and Rusch have, "He who thus gets to know him, keeps his commandments".

The part from "In this we know, that is, we have knowledge etc." is not found in Migne.

The gloss on "If we observe his commandments" is not found in Latin 338.

In Latin 338, the interlinear "To know God is what to love is" is to the beginning of the next verse "He that says he knows him..."

2:4 First gloss: "Tremble" isn't in Latin 338.

In the first interlinear gloss, the Latin 338 interlinear goes together with the interlinear "charity" to the previous verse.

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In the interlinear gloss, "This is my commandment, that you love one another, as I have loved you" (Jn. 13:34). In Latin 588 this also is found together with the last interlinear of the previous verse.

2:6 "On the path etc.": Latin 338 has "that he abides on the path of justice and charity and patience", and seems rather to make it refer to "He that says he abides in him".

2:7 In Latin 338 this gloss is found as part of the last interlinear of the previous verse, and it does not have the part "because I write not a new commandment".

The words "And unheard" are not found in Latin 338.

"Of your faith": Not found in Latin 338.

In the interlinear gloss, Latin 338 and 588 read, "And the word which you have heard from me and other preachers is that old commandment, old because you have heard it". Rusch reads, "This and that word that you have heard from me and from other preachers; that is the old commandment, old because you have heard it", which clearly contains transcription errors.

"Because you have heard it": Latin 338 has one more word here, which makes it "Because you heard it long ago".

2:8 "Because it innovates": Found only in Rusch.

Latin 588 has a little interlinear gloss not found in others: "Christ", explaining the word "him" in "both in him and in you".

"Not idle": Only in Rusch.

"In this it appears clearly that it is new and also true, because..." Only in Rusch.

Romans quote: Only in Rusch.

"Truth speaks clearly to all, etc.": Only in Rusch.

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In the first interlinear gloss Latin 338 has, "because I do not only proclaim and advise and recommend it" while Rusch has "because I do not proclaim and recommend it only once".

2:9 The first marginal gloss Rusch adds "That is the love **of God and** of neighbor": Latin 588 and 338 have only "That is the love of neighbor".

Latin 588 has "He is in the sins that he was born in, and in the darkness; that is he is destined to the darkness of hell". Rusch has, "That is, destined to the darkness of hell. Having a beam in his eye. In the sins that he was born in": Latin 338 is difficult to read at this place, but I can see that it does not have the part "having a beam in his eye" either.

2:10 "He is in the light of knowledge.... he yet would not follow it": In Latin 588, this gloss goes with the following verse; it has the tag "But he that hates his brother", and then starts "He that loves his brother is in the light of knowledge and work, etc." In Latin 338, it isn't that clear which verse it goes with. I think it is anyway commenting on both in general. Indeed that's how Migne has it. He has this gloss for "Verses 10-11".

In the second marginal gloss after "thy law" there is "that is charity". It's not part of the Psalm verse quoted, but a comment by the glossator.

Interlinear "By which the eye is perturbed": Found only in Rusch.

2:11 All interlinears here are peculiar to Rusch and found in no other book.

2:12 Interlinear gloss, Latin 588 has, "Recently born, or obeying their father". Rusch has it in the reversed order, "Obeying their father, or recently born".

"Not Paul's, not Donatus's" is not in Latin 338.

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Rusch does not have the interlinear gloss, "He calls his sons all those whom he preceded in faith."

2:13 "Not in age, but in wisdom": Not found in Latin 338.

2:14 Latin 338 has "the more they know". Latin 588 and Rusch read, "the more **highly** they know".

This gloss is not found in Venice.

Interlinear "humble in spirit": Only in Rusch.

Rusch has, "Have courageously resisted the devil": Latin 588 and 338 have one more word, "Have courageously resisted the devil **tempting (you)**."

"And it would be shameful to be overcome..." Not found in Latin 338.

2:15 Interlinear "... and all flow of riches": Latin 338 has "and all its (presumably the world's) flow."

"As through hatred of one's neighbor, etc.": Found only in Rusch.

2:16 In the first gloss Latin 588 has "shameful spectacles". Rusch has "In watching spectacles":

Rusch has, "He did not descend from the pinnacle of the temple": Latin 588 has "he refused to descend".

On the third marginal gloss Latin 588 has "God made men perfect and right". Rusch reads, "God made man right":

"All ambition of the age": Latin 338 has instead "Which has been since the beginning of the age".

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2:17 "Not he who merely says "Lord, lord"": Not found in Latin 338 or in 588.

2:18 In the first marginal gloss Latin 588 and Migne has "force and terror" Latin 338 has "force and horror", while Rusch has "force and error".

In the next gloss Latin 338 has "power". While Latin 588 and Rusch have "pestilence":

Latin 588 and 338, the interlinear "The end is near for everyone and therefore we ought to press on". Rusch does not have "and therefore we ought to press on".

"Opposed to God and his Church": Only in Rusch.

"The day of the judgment will come without deferring": Not in Latin 338.

2:19 "They were formed within the church, etc.": Not in Latin 338.

"Baptized and anointed with the unction, because of which they can deceive you better, but they are contrary to Christ and his Church." Only found in Latin 588.

"For he who will have persevered until the end shall be saved" is found only in Rusch.

"In the community of God" not found in Rusch.

2:21 "And this also to them who know: "No lie is of the truth etc.": In Latin 588 they are two different glosses: "This also to them who know" and "No lie etc." In Latin 338 it's one gloss "And this also to them who know that no lie etc."

2:22 The interlinear "but especially" is found as two glosses in Latin 338. "But" next to "who is" and "especially" next to "liar".

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"Proper name": Not found in Latin 338.

2:23 The word "placated" is not in Latin 588 and 338.

Latin 338 has an extra gloss to "neither has he the Father": "That is, he confesses the Father in vain".

2:24 "Here through faith etc.": Only in Rusch.

2:25 In the second interlinear gloss Latin 338 has "Both by himself and through other preachers". Rusch has, "By himself and through his preachers".

"Not gold or something earthly": Not in Latin 338.

2:27 In the second gloss, "or the unction is charity": Latin 588 has "or the unction of charity", with what seems to be a correction above to "is charity". Migne, however, has kept the reading "of charity".

The first two interlinears are one gloss in Latin 588.

"All things there is to understand": Not in Latin 338.

"That which I preach etc.": Not in Latin 338.

"The unction": Not in Latin 338.

2:29 Latin 588 has "**In you**, justice starts from faith": Rusch has "in us".

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Interlinear "If this is well-known among you", Rusch reads, "If this is known by all."

"Originally the creator and nature of all justice": Latin 338 has "doer" instead of "creator". Only one letter differs between these two words in Latin.

3:1 In the first gloss, Migne starts with the words "Pay diligently attention to..."

Latin 338 reads, "By how great and by what manners of goods he has shown a paternal love towards us; the Father has given us this, namely the possibility to be called sons of God in the present, and to be so in the future by possessing the hereditary happiness."

"Gratuitously" and "who were not worthy of it" are found only in Rusch.

"In the future one by possessing". This gloss and the previous one "in this age" are only in Rusch.

"They do not perceive our dignity": Latin 338 has "doctrine" instead of dignity. The word I translated with "perceive" in the version with "dignity" can also translate as "grasp".

3:2 The first gloss is a little different in Latin 588, "As if they said: To be and to be called sons of God, how great a dignity does it involve? He responds: Dearly beloved, now are we the sons of God. Now through the miracles that we do, through our virtues and through the purity of our faith and lives, it appears clearly that we are the sons of God etc." (the rest is the same).

Rusch adds, "and were made to his likeness" at the very end of the second gloss. It is not found in Latin 588 and 338.

Interlinear "when we are despised by the world": Only in Rusch.

Rusch reads, "When the sight alone makes one happy. Blessed are the clean of heart: for they shall see God." (Matt. 5.8) Latin 588 and 338 read, "Because we shall see him in the very substance of his divinity, which is conceded to no one in this life."

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3:3 "Be holy like your Father": Only in Rusch.

3:4 Instead of "thence he says sin is iniquity, whatever sin we commit, we do it against God's law", Latin 588 has "thence he says sin is iniquity, whatever we do against God's law".

Interlinear "By will and by act": Only in Rusch.

In Latin 338, "He who sins of course proves to be contrary etc." is part of the first interlinear, there reading "He who has hope sanctifies himself, but he who sins of course proves to be contrary etc."

3:5 In the second gloss Rusch ends with, "let no one excuse themselves". Latin 588 and 338 continue by recalling the words of the previous verse "because everyone that commits sin, etc."

In the gloss on "to take away our sins": The words "those that have been committed" are not in Latin 338. Instead of "by leading to life so that they cannot be committed at all", Latin 588 has "by leading to the life where they cannot be committed at all". This gloss is not in Migne. Some glosses that are as non-interlinear in Rusch, and so in our book too, are not found in Migne, because they are interlinear in other versions, and interlinears are not in Migne.

Latin 588 has a little more to the gloss: "And he could do it because in him there is no sin; if there was sin in him, it would need to be taken away from him, **he would not be the one who takes away**". Rusch stops the gloss at "it would need to be taken away from him." In Latin 338, this gloss is split in two parts. The first part is different from the reading of both Rusch and Latin 588: "He could do it well because no sin was found in his mouth". The second part reads the same as in 588: "If there was sin in him, it would need to be taken away from him, he would not be the one who takes away".

About the Latin 338 variant reading "He could do it because no sin was found in his mouth", the reading of this gloss is problematic in that the Latin for "found" is in the masculine *inventus*, whereas "sin" *peccatum* is neuter, which makes it ungrammatical. Seeing Isaiah 53:9, "And he shall give the ungodly for his burial, and the rich for his death: because he has done no iniquity, neither was there deceit in his mouth" and above all 1 Peter 2:22, "Who did no sin, neither was guile found in his mouth", I think that maybe the glossator, having this in mind, got somewhat confused between "sin" and "guile" (which is masculine in Latin),

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or perhaps he wanted to condense things too much. Another possibility would be that the gloss originally said both "he did no sin" and "no guile was found in his mouth", and that a distracted copyist forgot part of it.

3:6 In the second gloss, Rusch reads, "... or that someone can abide **in** God with sin": Latin 588 and 338 have "**with** God" instead of "in God".

Latin 588 and 338 each have an extra gloss to "and everyone that sins": Latin 338: "He proves it through it contrary, because the one who...", Latin 588: "Through the contrary, because the one who..." I assume what he proves is "Everyone that abides in him sins not", and the contrary is of course what follows, "everyone that sins etc."

"In deity": Not in Latin 338.

3:7 The interlinears of this one are found only in Rusch.

3:8 Latin 588 and 338 read "Of that damnation we are born and we die", while Rusch reads, "because we are born of that damnation, we die".

"His imitator": Only in Rusch.

"He did not stand in truth": Only in Rusch.

"With which man is tied": Only in Rusch.

3:9 Latin 588, 338 and Migne all have "the seed of God, that is the word of God" while Rusch has, "the seed of God and the word of God".

The part from "and the things that follow etc." Migne does not have.

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Latin 588 "A true son cannot forget the law of the Father", Rusch has "A true son of the Father cannot forget the law": Latin 338 "A true son cannot forget the law".

"Love one another": Latin 338 "Love your enemies".

Matt.hew and Psalm quotes: Only in Rusch.

3:10 Latin 588 reads, "have this, and you have fulfilled all commandments of the law", Rusch reads, "have this, and you have fulfilled the law".

"In this that they sin": Not in Latin 338.

Rusch has, "Because that which is of God... **that which** sins..." Latin 588 and Latin 338 have "**he who**" and not "that which".

"Not repaying to God what he owes": Not in Latin 338.

The entire second marginal gloss is only found in Latin 588, "Bede. The world is the entire universe, consisting of four elements, and rounded into the appearance of a sphere. It consists of fire, by which the stars shine; of air, by which all breathing things live; of water, which barricades the earth by surrounding and penetrating it; and of earth, which is the middle and lowest portion of the world, and hangs suspended, motionless. (Bede On the Nature of Things 1.3.195)"

Migne has no gloss for this verse.

3:12 Rusch has, "Cain offered in the right way, **as** a creature to its Creator": Latin 588 and 338 have "Cain offered in the right way a creature to his Creator",

"Behaving" and "see where homicide arose from" only in Rusch.

In the fifth interlinear gloss Rusch has "Because he envied his brother": Latin 588 and 338 don't have "because".

Last interlinear gloss Rusch added the word "just" "**Just** through charity": 588 and 338 does not have "just".

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3:13 Latin 588 has a note next to "for a sinner", saying "or of a sinner", i.e. there would be a variant "the religion of a sinner is abomination" instead of "for a sinner, religion is an abomination".

Migne has no gloss here.

3:14 Migne has a few more words in the first gloss: "Let no one wrongly exalt himself because of his virtues, let no one be excessively afraid..."

"The death of the body is to lose the spirit, the death of the soul is to lose God": here Latin 588 has "The death of the body is to lose God", but I cannot help thinking the copyist forgot what was in-between.

Interlinear glosses "But" and "Of the soul" not in Latin 338.

3:15 In Latin 588 and 338, the first gloss is two glosses. One from "He who persecutes his brother" to "kills him in the soul" and one from "If someone considered hatred" to the end. 588 even has the second part before the first one. They have "considered" while Rusch has "considers".

Latin 588 has a few more than Rusch and Latin 338 words here: "He who either strikes with the sword or persecutes with hatred **is a murderer.**"

In Latin 588, the gloss "he who is convicted of this kind of homicide etc." continues the interlinear "even if here through faith he seems to live among the saints", i.e. it has "Even if here through faith he seems to live among the saints, he who is convicted of this kind of homicide, which is to quarrel with one's brothers, shall be condemned forever with Cain" as one interlinear.

3:17 Rusch, Latin 588 and 338 has 'you **can** lay down your life', but the Venice has 'you **cannot** lay down your life'.

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3:18 "so that you may have perfected charity": Latin 338 has "so that we may have".

Rusch and Latin 338 has "by often repeated discourses": "often" not in Latin 588.

In both Latin 588 and 338, the second gloss "Let us love in deed and in truth, because even if we are deceived etc." is an interlinear to 3:20, "For if our hearts do reprehend us..."

3:19 Latin 588 reads "in this" rather than "in this love", but all others have the latter. In fact the difference is only in the gender of "this", hac or hoc. If it's hac, feminine like "love", "this" refers to love, so "in this love".

The beginning of the second gloss, "that is, we persuade our hearts to have thoughts of the kind to be worthy of the sight of God", is not in that place in Latin 338, but it's found (minus "that is") as interlinear instead of "to think our better things".

3:22 Last interlinear gloss "In secret, where he sees": not in Latin 338.

3:23 "Thus, with pure love, not as robbers or any wicked people you like love one another, but not virtuously": Latin 338 has "virtuously", no "not". i.e. as if the glossator understood it as love not as robbers and wicked people, but virtuously.

"Bad people love one another, but that love is infernal, and worse than discord": only in Rusch.

3:24 Migne has no gloss here.

"You do not love the king whose law you despise": only in Rusch.

Latin 588 has a small interlinear "God" to "he" in "and he in him".

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Interlinear gloss "Holy" is not in 588. Neither is it in 338, but it would have no reason to be there because in Latin 338 the Scripture verse has "Holy Spirit" while the other two just have "Spirit".

4:1 The part of the first gloss from "Jesus came to gather" is not in Latin 338.

The beginning of the second gloss in Latin 338 and 588 reads "Because many having no charity and breaking the unity of the church with depraved doctrine nonetheless contend etc." In fact the only difference from Rusch is that instead of having "because many etc." as a tag, it has it as part of the sentence. This gloss is not in Migne.

Latin 588 and 338 have an interlinear Rusch doesn't have, to "my dearest, believe not every spirit": "This is the famous work and grace of the Spirit, namely the one that is called the discernment of spirits".

Interlinear: 1 Cor. quote "because if I should know all the mysteries etc." only in Rusch.

4:3 Latin 588 has "That neglects the divinity, the soul, the flesh or the commandments". Rusch has "That denies the divinity or etc."

"Walking ahead" only in Rusch.

Latin 588 and 338 have "As **the day of the** judgment is imminent". Rusch has "As **God's** judgment is imminent".

"In lovers of the world": Only in Rusch.

4:4 "a" and "b" are one gloss in Latin 588. On the other hand, "b" is not in Latin 338 at all.

Latin 588 and 338 in interlinear gloss "He teaches to have hope and **humility**": Rusch has He teaches to have hope and **charity**."

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4:6 Rusch does not have the small interlinear "But...", though Latin 588 and 338 do.

Latin 338 has "He who does not have charity does not hear us" for "c", and "the carnal spirit" instead of "the carnal one" in "d".

In Latin 588, these two glosses are one, but it's more problematic because as it stands it reads "The carnal one who does not have charity perceives the things that belongs to the Spirit of God", which make less sense to me. I think a "not" was forgotten.

4:7 Migne has only the first gloss.

The part of the Augustine quote from the beginning to "but you are the Lord God of the mind" is only in Rusch.

Towards the end of the third gloss Rusch has, "we understand that love is the Holy Spirit": Latin 588 and 338 have "we understand that the Holy Spirit is in this love".

"Or God" or "because he remains with God" only in Rusch.

4:8 Instead of "... because he has justice or love, but because he is justice or love", Migne has "... as if he had justice or love distinct from himself, but because he is his own justice and love".

Rusch has "One does not come to the knowledge of **God**..." both Latin 588 and 338 have "the knowledge of **charity**".

"Brotherly love etc.": Only in Rusch.

4:10 Better to change "as though thanks to our love" to "as though our love deserved it".

This first gloss isn't in Latin 338.

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The second one not in Migne.

Interlinear: "In this sending" and "manifested": Latin 588 and 338 have it as one gloss: "manifested in this sending".

Latin 588 has "he has loved us, but not iniquity", Rusch has "he has loved unjust ones, but not iniquity", but this gloss is not at all in Latin 338.

Latin 588 and 338 both have "as a proof of love". Rusch has "The proof of love".

4:11 Latin 588 has "If you are silent, you are silent with love; if you scream, you scream with love." Rusch has "If you are silent, be silent with love; if you scream, scream with love." Latin 338 has some kind of an intermediary mix between the two: "if you are silent, may you be silent with love; if you scream, you scream with love".

"But not iniquity": Only in Rusch.

4:12 "But not even then will he be seen in the same way as those visible things that are perceived by physical sight": Latin 588 has "in a physical appearance" with a correction to "by physical sight" on the side.

Both Latin 588 and 338 have "the eye of our **heart**" while Rusch has "of our **mind**".

Latin 588 and 338 have "For this reason we must love, because, while God is invisible, we see it through charity, as if against nature" in the interlinear gloss, Rusch has "For man shall not see me and live" (Exodus 33:20).

"But yet" not in Latin 338.

"By dwelling in you, God will make you perfected": These same words are found in the second gloss "start loving etc.", and in fact Latin 588 and 338 both has this entire gloss as an interlinear here. It seems like Rusch, putting it as a marginal gloss, just repeated a few words of it as interlinear.

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4:13 "There is an omnipotent physician to heal us": Latin 338 has "The physician who heals us is omnipotent".

First interlinear "if we love etc." not in Latin 338.

4:14 Latin 588 and 338 have "through the Spirit strengthening us", Rusch has "through the Spirit testifying".

Latin 588 and 338 have "now Savior, one day Judge", Rusch has "not only Savior but also Judge".

4:15 Migne has no gloss here.

Last interlinear gloss 1 Cor. quote is only found in Rusch.

4:16 Latin 338 has "he adopted those who would possess eternal life with him", not "for him".

The interlinears are only in Rusch.

4:17 In the first marginal gloss Latin 588 reads "good work" while Latin 338 and Rusch have "good observance".

Latin 588 has "whence the apostle says" while Latin 338 just "whence". Rusch has "As Paul says".

Migne has no glosses here, Latin 588 has "whence the apostle" (or, if you wish, "whence the apostle says", even if "says" is left implied in the Latin) and Latin 338 just "whence".

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In the interlinear gloss, Latin 588 has "by loving even our enemies in the world" while Latin 338 has almost the same thing, just without "even". Rusch has "By loving the world even towards enemies".

4:18 Migne's version of the first gloss is "Namely in the charity which to the imitation of divine goodness does good even to enemies, fear is not".

There is one more interlinear in Latin 588 and 338, to the first "fear" of the verse: "It prepares the place for charity".

The last interlinear is bigger in Latin 588 and 338 than in Rusch: **"Whoever fears is not perfected**; to be perfected, let us love".

4:19 The first gloss isn't in Latin 338 and Migne.

4:20 No gloss here in Migne.

The first gloss is shorter in Latin 338 (it's interlinear there): "He does not see God because he does not have love, because he does not love his brother. Because if he had love he would see God. Therefore, etc. (the rest is the same as in the others)".

Latin 588 and 338 have this gloss that Rusch nor Migne have, "He who loves his brother necessarily loves God, because he loves the love itself with which he loves his brother, and God is love; and if he loves love, he cannot hate his brother whom God loves and commands to be loved."

"Because one cannot love an unknown thing" only in Rusch.

"In which he is proven to be a liar." Is only in Latin 588 and 338.

5:1 In the first marginal gloss, Latin 588 and 338 have "before faith" while Rusch and Migne have "apart from faith".

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The Rusch version has: "that are apart from faith are either null..." But Latin 338 has "before faith are either null..."

At the end of the gloss, after "he determines who is a true lover of one's neighbor" there's a quotation of the beginning of the next verse in Latin 588 and 338: "he determines who is a true lover of one's neighbor: In this we know, etc."

Migne has only the beginning of this gloss (which are two in Latin 588 and 338), up to "who are the limbs of that head".

The first three interlinears as well as the second "in faith" are not in Latin 338.

5:2 John quote not in Latin 338.

5:6 In the second gloss, Rusch has "his sweat became as drops of blood: it shows the reality of the flesh" while Latin 588 and 338 have "his sweat that became as drops of blood showed the reality of his flesh".

5:9 Migne has no glosses here.

5:10 Latin 588 and 338 have "In vain do the Jews who despise Christ say that they believe in the Father" while Rusch has "in vain therefore do the Jews who despise Christ say that they believe in the Father". Migne has: "In vain therefore do the Jews say that they believe in the Father, as long as they despise Christ".

Latin 588 and 338 have "As his son himself thus promises", Rusch has "As the Son himself thus promises to his people".

The second interlinear was misprinted in Rusch, Latin 588 has "He who says that he is not his Son, or that he is less important than the Father". This gloss isn't in Latin 338.

"c" not in Latin 338.

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5:15 "And not only in future time, by giving the outcome of asking": In fact, the second part of this is found in Latin 588 and 338 as an interlinear to "he hears us" in the previous verse. The first part "and not only in future time, isn't there".

5:16 The second one, "The Lord orders to pray etc." isn't in Migne.

Latin 588 has "after the knowledge of God was given to him through grace of God": Latin 338 has "the grace of Christ" and Rusch omits "of God".

Interlinear gloss Latin 588 and 338 have "Not criminally, or not unto the end of life" while Rusch has "Not criminally, or not unto death".

"Not criminally" only in Rusch.

In Latin 588, this last interlinear is two, and the part of it from "whatever differs from the measure of equity" belongs to the next verse, "all iniquity is sin". And this part is not in Latin 338 at all.

On the side of the gloss "There is a sin to death. The Lord orders to pray etc.", Latin 588 has a little note with a quote from Augustine, *Retractationes*, I c. It's on the right bottom corner of the manuscript: it says "if he ends this life in such a wicked mental perversity", because one should not absolutely despair of every very bad man in this life, and it is not unwise to pray for him whom you do not despair of."

Interlinear gloss, Latin 588 reads "hoped" while Rusch and Latin 338 have "requested".

5:17 Latin 588 has "will not possess" while Rusch has "will not obtain".

5:18 This gloss isn't in Migne.

Latin 588 and Rusch have "The grace by which they are reborn according to the purpose by which they are called to be saints." Latin 338 has "The grace by which are reborn those who, according to his purpose, are called to be saints".

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5:20 "As members" not in Latin 338.

Latin 338 has "through him". Latin 588 has "through this" with a little note above saying "or through him".

5:21 "And since you are getting to know the true God and true man": Latin 338 has only "true God", not "true man".

Interlinear gloss "as holy vessels" is only in Rusch.

2 John Prologue is only in Rusch and Migne.

2 John 1 Rusch has "displease", Latin 588 and 338 has "disagree", and Migne and Bede has "inpugn each other".

Latin 588 and 338 have one more gloss saying: "Priests or bishops are called seniors for the maturity of their wisdom and seriousness, and the authority of such a man ought to be trusted."

"It is her proper name" only in Rusch.

2 John 3 The first gloss isn't in Migne, and in Latin 588 it comes later; it seems to be rather to verse 7.

Latin 588 has "a brother" while Rusch has "Or the brothers".

2 John 4 Latin 588 has "a brother" while Rusch has "Or the brothers".

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2 John 5 Migne has no gloss here.

2 John 7 Just after "but deny either that his flesh was real", Latin 588 and 338 have one more item in the list, "or that his life/breath was real"

2 John 8 Second gloss "that you may receive God fully with delight": Migne has "that you may receive the true God with full delight".

"And therefore" only in Rusch.

"That you lose not by failing that reward which you have deserved by working" and "strive": Latin 338 has these two glosses combined in one as "Therefore strive not to lose by failing the true reward which you have deserved by working".

"In the future, or grace here": Latin 588 "full grace".

2 John 9 The Vulgate of Rusch has "All those that withdraw and do not remain etc." while the others have "Everyone that withdraws and does not remain, etc."

Second gloss Latin 588 has "Stays in the evangelic doctrine, who thinks and behave according to it; he parts from him who thinks and behaves differently."

Rusch has "**Those** who pretend etc." Latin 588 has in in the singular "**He** who pretends that he precedes and ... withdraws". It's the same difference of sg./pl. as in the verse - Rusch has both verse and gloss in plural, Latin 588 both in singular. Latin 338, though it has the verse in singular, has the gloss in plural.

"Through some seduction or fear" not in Latin 338.

Rusch has "But **if he** perseveres until the end he will be saved": Latin 338 and 588 have "But **he who** perseveres until the end will be saved".

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2 John 10 First gloss not in Migne.

The second gloss is split in three in Latin 338: the part "Because it looks like a sign of approbation of their error" is an interlinear to "nor say God save you unto him", the part "for we say this to friends whose works we like" is an interlinear to the next verse "For he that says God save you unto him communicates with his wicked works", and the rest is part of the first gloss, continuing after "... who had parted from the truth".

Rusch has "do not even receive him for an hour": Latin 588 doesn't have "for an hour".

2 John 12 Rusch has "move you", Latin 338 and 588 have "impress those things upon you".

Instead of "life" Latin 338 has "living voice" - and Latin 588 has "life" but with a little note above which I can't well see what it is, it's very small.

Latin 338 and 588 have one more interlinear, "I hope to" to "and speak mouth to mouth".

"With them having been confounded etc." not in Latin 338.

3 John Prologue only in Rusch and Migne.

3 John 1 The first gloss isn't in Migne.

3 John 2 The first gloss starts a bit differently in Migne: "As now you have right intention in abundance, and your good will to give generously to those in need and your capacity to do those works persevere, so may you etc."

Interlinear gloss "In body and in mind" only in Rusch.

"That you may fare well in your body even as you do in your mind" only in Rusch.

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3 John 3 Rusch has "If faith failed": Latin 588 and 338 have "if you failed".

3 John 4 Interlinears are only in Rusch.

3 John 5 Latin 338 has "whom you are getting to know".

3 John 7 Interlinear: Rusch has "to deny faith", Latin 588 has "to deny Christ", and Latin 338 has only "to deny", implying one or the other.

3 John 8 No gloss here in Migne.

3 John 9 The words "Diotrephes does not care about our authority" are missing in Latin 588.

Instead of "charm that insinuates itself", Migne has "insane charm".

Interlinear: "strives after", "to rule" and "our epistle" only in Rusch.

3 John 10 In the second gloss Rusch has: "lest... they should corrupt the hearts of those..." Latin 588 has "lest... the hearts of those... should be corrupted".

Interlinear: "Reveal" only in Rusch.

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3 John 11 In Latin 338, the first interlinear is a complete sentence: "Whatever he says, you do not imitate him".

3 John 12 Interlinear "For him to receive it" not in Latin 338.

3 John 13 "and about other things as well" not in Latin 338.

3 John 14 The gloss with the Latin variant "per nomen" only in Rusch.

Notes

Chapter 2

¹ 2:4 The Rusch version of the Vulgate has "in eo" and the interlinear gloss reads, "vel in hoc." They are just two variant readings in the Latin text of the Vulgate, without big difference in meaning: both in hoc and in eo would translate "in him" into English in this context. Vel just means "or".

² 2:10 "Scandal" and "stumbling block" are the same word in the Latin: scandalum. The glossator quoted illis scandalum non est, "to them there is no stumbling block", in reference to scandalum in eo non est, "scandal is not in him", in the verse on which he was commenting.

³ 2:14 "Not by yourself, but because **it is** the word of God": that's what Venice has (as sometimes happens, the word est, "is", seems to have popped up out of nowhere in Venice), but Rusch has "but because the word of God.." by which the Rusch certainly meant to abbreviate "but because the word of God abides in you", referring to what's written in the verse.

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